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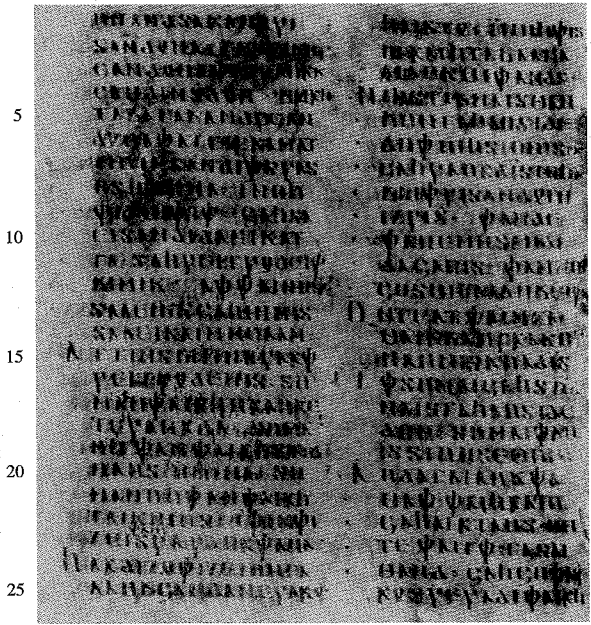
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I. Cod. Ambrosianus B sup., fol. 112r: Galatians 5.4-13 (photograph by courtesy of the Biblioteca Ambrosiana).

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II. Cod. Ambrosianus E 147 sup., p. 310: Skeireins VIcd (photograph by courtesy of the Biblioteca Ambrosiana).

AN INTRODUCTION TO  
**THE GOTHIC  
 LANGUAGE**



WILLIAM H. BENNETT

The MLA gratefully acknowledges the generous help of Paul Roberge, Frederick W. Schwink, and Christopher M. Stevens, who provided numerous corrections to *Introduction to the Gothic Language*, making the paperback a more accurate and reliable text for its student and scholar readers.

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## FOREWORD

William Bennett's *An Introduction to the Gothic Language* is the second in the series of introductory texts on older languages authorized by the Committee on Research Activities. Gothic has traditionally been the Indo-European dialect through which Germanists made their way into Indo-European linguistics as well as comparative Germanic linguistics and philology. Bennett's *Introduction* reflects this position for the language, providing a thorough treatment of the basic problems, especially in phonology and morphology.

Since the Gothic texts are literal translations of the Greek original, they give only meager information on syntax. For this reason a basic principle of the series has been modified, in including materials which are not originals. If any contemporary scholar could produce materials in accordance with those handed down, this distinction must go to William Bennett. Moreover, this edition is based on three previous editions which have been widely used. Bennett's thoroughly tested handbook may therefore provide further generations of students with thorough and well-planned guidance to the Gothic language and important topics associated with its study.

I would like to thank Helen-Jo Jakusz Hewitt for preparation of the glossary with references to each occurrence of a form; support for the preparation was provided by the Research Institute of the University of Texas at Austin.

W. P. Lehmann

# PREFACE

*An Introduction to the Gothic Language* has been written specifically for beginning students. It presents twenty-seven graded readings, each accompanied by a vocabulary and an explanation of grammatical details; the final chapter provides a sample of the Codex Argenteus. Among the readings, the first seven are in effect preliminary exercises; the text on page 8, for example, contains thirty-seven case and number forms of masculine *o*-declension nouns and fifteen of *sa*. The remaining twenty readings represent the Gothic Bible and the *Skeireins*. The external history of the language is outlined in Chapters 2 to 7, the elements of phonetics in Chapters 8 to 10, and the essentials of phonologic and analogic change in Chapter 11. The phonologic history of Gothic extends through Chapters 12 to 27. The terminology used in designating inflectional categories reflects an Indo-European rather than a purely Germanic point of view.

After long consideration I have canceled earlier plans for adding a reference grammar, which would greatly lengthen the present volume and yet would not differ very markedly from the grammars that are already available.

This book has profited from suggestions offered by students and colleagues alike. Within the Modern Language Association, I am greatly indebted to the Committee on Research Activities, to the Director of Research Programs, Walter S. Achtert, and to the founder and general editor of this MLA series, Winfred P. Lehmann, who has generously provided a number of useful suggestions. Dr. Helen-Jo Jakusz Hewitt has prepared the admirable computerized glossary. As a visiting colleague, E. A. Thompson has been very helpful with the external history of Gothic. To all who have aided, and especially to my wife for her unflinching encouragement, my profound thanks.

Decatur, Georgia

William H. Bennett

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Qēnái meinái pizái liubōstōn

## THE PLACE OF GOTHIC IN INDO-EUROPEAN AND GERMANIC LINGUISTICS

**Indo-European**, the common ancestor of most European and some Asiatic languages, has left no written records, nor have its first descendants. At an early period, probably before 2500 B.C., the speech of the Indo-European tribal communities had already become divergent, subsequently developing into parent forms of Indo-Iranian, Greek, Italic, Celtic, Germanic, Baltic, Slavic, Albanian, Armenian, as well as of languages with no modern representatives—Tocharian, Anatolian, etc.; these in turn were to break up in preliterate times, leaving groups and subgroups of descendant Indo-European languages.

**Proto-Germanic**, the common parent of the Germanic group, had broken up into several dialects before the beginning of our era. Among these was **Pre-Gothic**, the immediate ancestor of the Gothic language. The essential features of Pre-Gothic, like those of Proto-Germanic and Indo-European, can be determined only through reconstruction.

**Gothic** is known chiefly through extensive portions of a biblical translation ascribed to Wulfila (c. 311–c. 383), the apostle and bishop of the West Goths. Among the older Germanic literary records, which include Scandinavian, English, Frisian, Saxon, Low Franconian, and High German texts, the Gothic are by far the earliest. The first comparable writings in the other Germanic languages are four to nine centuries later. More significant from a linguistic point of view, however, is the fact that Gothic is the most generally archaic representative of the Germanic group to appear in extensive specimens. The only prior records of Germanic are the first few runic inscriptions, which are very brief, and individual loanwords preserved in non-Germanic languages. It is for this reason that the study of Gothic is the foundation of Germanic linguistics and constitutes an important factor in comparative Indo-European grammar.



# 1 PRONUNCIATION

1.1. The Gothic alphabet (see p. 123) is transcribed with the letters *a b d e f g h h̄ i j k l m n o p q r s t þ* (the Old English thorn) *u w x z*.

## VOWELS

1.2. In comparative grammar the diacritic marks macron (ˉ) and acute (´) are added to Gothic vowel spellings in order to indicate original distinctions in length and quality:

SPELLING	VALUE	AS IN GERMAN	EXAMPLES
a	[a]	Stadt	ana, faran, salt
ā	[ā]	Staat	fāhan, hāhan
ē	[ē]	geht	mēna, nē, tēkan
i	[i]	Widder	ita, silba, wasti
ei	[i]	wider	ei, leik, marei
ō	[ō]	Lohn	blōma, namō, ō
u	[u]	Tunnel	munan, ufar, sunu
ū	[ū]	tun	fūls, rūna, ūt

In the time of Wulfila *ai au* represented only open (low-mid) vowels, but etymologically each of the spellings *ai au* may represent a short vowel, a long vowel, or a diphthong. These etymological values are highly important in comparative grammar, and they are regularly assumed in comparing Gothic with other Indo-European languages. Since this *Introduction* is designed to instruct students in Germanic comparative grammar, the etymological values of *ai au* are indicated throughout.

The short vowels are distinguished by means of the spellings *ai áu*, with the acute above the second letter:

ai	[e]	Bett	baíran, taihun, faihu
áu	[o]	Dock	daúr, faúra, taúhun

The long vowels are not marked:

ai	[ē]	Bett (prolonged)	faian, saian, waian
au	[ō]	Dock (prolonged)	bauan, sauil, tauri

The diphthongs are distinguished by means of the diacritic spellings *ái áu*, with the acute above the first letter:

ái	[aj]	Kaiser	áins, twái, nimái
áu	[aw]	Kraut	áuk, láun, nimáu

*iu* was nearly like *ew* in English *few* but was stressed on the first element: [íw], e.g., *diups, iup, siuks*.

Vocalic *w* in words taken from Greek corresponded to Gk. [y] (like *ū* in German *dünn*), but this vowel was foreign to Gothic. *w* was probably pronounced:

- (a) As a close, native *u*-vowel occurring between consonants and finally after a consonant: *Lwstrws*, final *-w* in *waúrstw*
- (b) As the vowel-glide [w] in other positions: *waúrstwa*, *lēw*, *kawtsjōn* (like *y* in English *you*) for *L cautionem*

## CONSONANTS

1.3. *k l m n p t* were pronounced approximately as in English: *x* was like *k*: *Xristus*. *q* represented [kʷ], i.e., a lip-rounded *k*: *qēns, riqis*. For practical purposes, *r* may be pronounced as a tongue-point trill.

1.4. *b* had two values. Medially after a vowel or diphthong, it represented [b], a sound resembling that of *v* in English *have* but formed with both lips (bilabial): *haban, ibns, láiβōs*. Elsewhere, *b* represented [b] as in English *bob*: *baíran, arbi, lamba*. *bb* denoted a prolonged (double) [b]: *abba* [áb-ba] (see 1.14).

1.5. *d* likewise had two positional values. Medially after a vowel or diphthong, it represented [ð], a sound like that of *th* in English *father*: *faðar, hidrē, páida*. Elsewhere, *d* represented [d], approximately as in English *did*: *daúr, huzd, land*. *dd* indicated a prolonged (double) [d]: *Addin* [ád-din], *iddja* [íd-dja]. See 1.14.

1.6. *f* was formed somewhat as in English *fife* but probably was bilabial like *b*, above: *afar*, *filu*, *ftmf*.

1.7. As in Greek, *gg* was used to spell [ŋg] as in English *finger*: *figgrs*, *laggei*, *siggwan*. Similarly, *gk* represented [ŋk] as in English *ink*, and *gq* represented [ŋkʷ], roughly as in English *inkwell*: *drigkan*, *dragk*, *sigqan* [sinkʷan].

The stems *bliggw-* 'scourge,' *glaggw-* 'accurate, diligent,' *skuggw-* 'mirror,' and *triggw-* 'faithful, true' may have contained [gg] in Pre-Gothic, but by the time of Wulfila [gg] probably had become [ŋg] as in *siggwan*, above.

1.8. In Proto-Germanic, *g*, when not occurring before *g k q* represented [g], a sound like that of *g* in North German *sagen*. [g] may be produced by voicing the sound of *ch* in German *ach*: Go. *dagōs*, *steigan*, *liugan*, *gaf*. When occurring finally or before final *s* or *t*, *g* represented the corresponding voiceless sound [x], as in German *ach*: *dags*, *dag*, *balg*, *magt*.

1.9. In Proto-Germanic, *h* represented [x], as in German *ach*, and *hv* represented lip-rounded [xʷ]: *hláifs*, *jah*, *mahts*; *aha*, *hō*, *leihvan*.

*h* in the time of Wulfila probably denoted [h] as in English *he*, and it is possible that *hv* denoted lip-rounded [hʷ] or voiceless [ʍ], but for the purposes of comparative grammar it is convenient to retain the older pronunciations [x xʷ].

1.10. *j* was pronounced like *y* in *you*: *arbja*, *jēr*, *juk*.

1.11. *s* was pronounced as in *hiss*, *z* as in *buzz*: *is*, *saisō*, *was*; *huzd*, *izē*.

1.12. *þ* represented voiceless [p], a sound like that of *th* in *myth*, *thorn*: *mīþ*, *þairnus*, *þō*.

1.13. *l r m n* may have been syllabic (i.e., may have formed the nucleus of a syllable, as in English *meddle* [medl]) when:

(a) Final after consonants: *hunsł*, *tagr*, *bagm*, *sōkn*

(b) Between consonants: *fugls*, *akrs*, *māþms*, *tāikns*

1.14. Prolonged consonants were normally doubled in spelling: *inn* (contrast *in*), *-fill*, *-qiss*. Between vowels, they ended one syllable and began the next: *atta* [át-ta], *allái* [ál-laj]. On *gg* for [ŋg], as in Greek, see 1.7. Consonant clusters had no "silent" letters: *kniwa*, *lamb*, *wlits*, *wraks*.

## STRESS

1.15. Root syllables bore primary stress (´) when initial, secondary stress (˘) when medial or final, as in English *góing* : *éasygóing*, *áche* : *héadáche*. Compare:

<i>hairtō</i> 'heart'	: <i>hráinja-hairts</i> 'pure-hearted'
<i>gūþ</i> 'gold'	: <i>figgra-gūþ</i> 'finger gold, ring'

Prefixes were stressed like initial roots, above. Compare:

<i>máhts</i> 'might, power'	: <i>ún-máhts</i> 'unmight, weakness'
<i>slēþþ</i> 'is asleep'	: <i>sai-slēþ</i> 'was asleep'

Suffix syllables—not including endings—were almost certainly stressed like medial and final root syllables, above, when directly following weak stress (neither ´ nor ˘); compare:

<i>sálbōnd</i> 'they anoint'	: <i>sálbō-dēdeina</i> 'they might anoint'
<i>míkils</i> 'great'	: <i>míkil-dūþs</i> 'greatness'
<i>þiudans</i> 'king'	: <i>þiudin-ássus</i> 'kingdom, reign'

1.16. Verbs per se had initial primary stress, but preverbs (except *ga-*) began with secondary stress. Compare:

<i>lēt</i> 'let thou'	: <i>áf-lēt</i> 'forgive thou'
<i>saislēþ</i> 'was asleep'	: <i>ána-saislēþ</i> 'fell asleep'
<i>wáit</i> 'I know'	: <i>mīþ-wáit</i> 'am conscious of'

Accordingly, the stress of preverbs plus verbs contrasted sharply with that of compound nouns and adjectives. Contrast:

<i>áf-lēt</i> 'forgive thou'	: A <i>áf-lēt</i> 'forgiveness'
<i>ánd-nimīþ</i> 'accepts'	: <i>ána-nēms</i> 'pleasant, acceptable'
<i>mīþ-wáit</i> 'am conscious of'	: <i>mīþ-wissei</i> 'conscience'

1.17. Weak stress occurred on other syllables, namely:

- On *ga-* (= German *ge-*), on the interrogative particle *-u*, and on *uh* 'and': *ga-lēiks* 'like,' *ga-u-láubjats* 'do ye two believe?' *ní-u* 'not?' *úb-uh-wóþi-da* 'and he cried out'
- On syllables occurring between other degrees of stress, e.g., the second syllables of *ána-saislēþ* and *sálbō-dēdeina*
- On vowels of suffixes directly following primary or secondary stress, e.g., *-ō-* and *-ei-* in *sálbō-dēdeina*, above
- On all final syllables except roots and except suffixes directly following weak stress (1.15): *slēþþ*, *þiudin-ássus*, *sálbōnd*, *ánd-nimīþ*, *mīþ-wissei*, etc., above

1.18. Pronounce the Gothic words in 1.2-17. Note that the acute mark, when used to distinguish short *ai* *áu* and originally diphthongal *ái* *áu* (1.2), has no bearing on stress.

### *The Lord's Prayer: Matt. vi. 9-13*

(9) Atta unsar þu in himinam, weihnái namō þein. (10) qimái þiudanasus þeins. waírþái wilja þeins, swē in himina jah ana airþái. (11) hláif unsarana pana sinteinan gif uns himma daga. (12) jah aflēt uns þatei skulans sijáima, swaswē jah weis aflētam þáim skulam unsaráim. (13) jah ni briggáis uns in fráistubnjái, ak láusei uns af þamma ubilin; untē þeina ist þiudangardi jah mahts jah wulþus in áiwins. amēn.

# PRELIMINARY EXERCISES



2

## MASCULINE *o*-DECLENSION; THE INDO-EUROPEAN LANGUAGES

*Gabaúrans ist Iēsus in Bēþlahaim*

(1) In dagam Hērōdis þiudanis qēmum Iōsēf jah Maria in Bēþlahaim. (2) jah jáinar gabar Maria Iēsu. (3) jah haifrdjōs wēsun jáinar ana akra. (4) jah sái aggilus qam us himina. (5) jah qaþ sa aggilus du þáim haifrdjam ana þamma akra: (6) haifrdjōs sái gabaúrans ist himma daga Kristus in Bēþlahaim; (7) sái sa ist þiudans himinis jah þiudans þiudanē. (8) jah þái haifrdjōs gasēlvun jáinar hari himinis jah háusidēdun þis harjis liuþarjans in himinam. (9) galþun þan sa aggilus jah sa harjis faifra þáim haifrdjam in himin. (10) iþ þái wairōs qēmum in wig du gasaifvan þana þiudan þizei háusidēdun. (11) jah in maúrgin dagis bigētun Iōsēf jah Marian jah Iēsu. (12) afar dagans qēmum jah 'g' þiudanōs. (13) jah þiwōs þizē þiudanē bērun maifmans. (14) jah þái þiudanōs gēbun þans maifmans Iēsua, untē sa was þiudans himinis jah þiudans þiudanē.

afar dagans after some days  
aggilus m. angel  
akrs 2.3 field  
ana (+ D/A) on, upon, in  
bērun carried (3 pl.)  
Bēþlahaim Bethlehem  
bigētun found (3 pl.)  
dags 2.3 day  
du (+ D) to, for, as  
faifra far from, afar  
'g' (þreis\*) three  
gabar bore (3 sg.)  
gabaúrans born

galþun went (3 pl.)  
gasaiifvan see (infin.)  
gasēlvun saw (3 pl.)  
gēbun gave (3 pl.)  
haifrdeis 2.3 herdsman  
harjis 2.3 host, army  
háusidēdun heard (3 pl.)  
Hērōdis G of Herod  
himins 2.3 heaven  
himmma daga today, this day  
Iēsus, A-u, D-ua Jesus  
in (+ A) in, into, toward  
in (+ D) in, into, among

Iōsēf Joseph  
ist is  
iþ but  
jah and, also  
jáinar there, yonder  
liuþareis 2.3 singer  
maifms 2.3 gift  
Maria, A-an Mary  
maúrgins 2.3 morning  
qam came (3 sg.)  
qaþ said (3 sg.)  
qēmum came (3 pl.)  
sa m. (see 2.2-3)

sái lo!  
þan then  
þiudans 2.3 king  
þizei m. G of whom  
untē for, because  
us (+ D) out of, from  
wair 2.3 man  
was was  
wēsun were (3 pl.)  
wigs 2.3 way, road  
Xristus Christ

2.1. Gothic has three genders, which are largely independent of sex: masculine, feminine, and neuter. Nouns have two numbers, singular and plural (some forms also have a dual), and five cases: nominative, vocative, genitive, dative, and accusative. The nominative and vocative are identical in the plural, and in the singular also except when the nominative singular ends in -s, as below in 2.3. The nominative and accusative are always identical in the neuter and sometimes in the other genders. In order to simplify paradigms, accordingly, the cases will be listed in the order nominative, vocative, accusative, genitive, dative.

2.2. The demonstrative pronoun *sa* m., *sō* f., *þata* n. 'this, that' serves also as a definite article and as a demonstrative personal pronoun meaning literally 'this one, that one.' When modifying a noun, the demonstrative-definite article agrees with it in case and normally in gender and number.

2.3. A great many Gothic nouns belong to the masculine *o*-declension, e.g., *sa* dags 'the day,' *sa* hláifs 'the bread,' *sa* harjis 'the host, army,' and *sa* haifrdeis 'the herdsman.' The label "*o*-declension" refers to the stem vowel in Proto-Indo-European. A typical *o*-stem noun is the word for *wolf*, as in Sk. *vṛkas*, Gk. *lúkos*, L *lupus*, Go. *wulfs*, on the basis of which IE *\*wĺkʷos* is reconstructed. The root is *\*wĺkʷ-*, to which some scholars ascribe the meaning 'destroy.' To this a suffix is added in its noun declension: -o-; such a suffix is known as a stem vowel. Declensions are named after the stem vowels, which besides *o* are *ā*, *i*, *u*, and *n*. Finally, endings after root and suffix indicate each case, such as -s for the nominative singular. The same structure of root, suffix, and ending is found in verbs.

sg.	N	sa	dags	hláifs	harjis	haifrdeis
	A	þana	A-V dag	hláif	[hari]	haifri
	G	þis	dagis	hláibis	harjis	haifrdeis
	D	þamma	daga	hláiba	harja	haifrdja

pl.	N	pái	dagōs	hláibōs	harjōs	haírdjōs
	A	pans	dagans	hláibans	harjans	haírdjans
	G	pizē	dagē	hláibē	[harjē]	haírdjē
	D	páim	dagam	hláibam	harjam	haírdjam

N sg. -s is lost after a short vowel plus r, e.g., *wair* 'man'; in *stíur* 'calf, steer'; and after s, e.g., *hals* (A *hals*) 'neck.' *þiwōs* 'servants' occurs only in the plural nominative and genitive. The alternations f/b in *hláifs/hláibis*, j/i in *harjis/hari*, ei/i/j in *haírdeis/haírdi/haírdja* result from phonological changes that will be considered separately.

#### 2.4. Decline like:

- (a) *sa dags: sa áips* 'the oath,' *sa bagms* 'the tree,' *sa fisks* 'the fish,' *sa fugs* 'the bird,' *sa stáins* 'the stone'
- (b) *sa hláifs: sa láufs\** 'the leaf'
- (c) *sa harjis: sa andastáþjis* 'the adversary,' *sa niþjis* 'the kinsman'
- (d) *sa haírdeis: sa asneis* 'the hireling,' *sa bōkareis* 'the scribe,' *sa sipōneis* 'the follower, disciple'

### THE INDO-EUROPEAN LANGUAGES

2.5. Common Indo-European words indicating seasons, flora, and fauna, together with ethnic and geographic data, suggest that the home of the Indo-Europeans was a district connecting southeastern Europe with Asia, probably southern Russia. As the tribes expanded over an increasingly wider area, they became separated into numerous smaller groups, which absorbed varying proportions of other populations. Whether the Indo-Europeans were already of mixed origin is a matter for conjecture; their possession of a common language indicates only that they had been affiliated by social and cultural ties. In the course of the expansion and ethnic mixture, extending over many centuries, the speech of the separate Indo-European groups became progressively divergent, though within each community some degree of linguistic reintegration must have taken place as certain dialects became predominant and others became extinct.

By historic times the tribal expansions had covered a vast area. Some tribes had reached India by way of the Iranian plateau, which had been occupied by a closely related group. Among the Indo-Iranian languages, the most archaic Indic representatives are Vedic (c. 1200–c. 800 B.C.) and Sanskrit. East Iranian first appears in the Avestan scriptures of the Zoroastrians, West Iranian in the Old Persian cuneiform inscriptions (c. 520–c. 340 B.C.). A Tocharian settlement in Eastern Turkistan has left specimens of two dialects, Agnean and Kucheian, in documents of the sixth to the eighth century of our era. An Armenian group had reached Lake Van in Asia Minor before 600 B.C. and produced written records with the introduction of Christianity in the fifth cen-

tury; the related but little-known Thracian and Phrygian may stem from earlier phases of this same migration. The Hittite records of Asia Minor (second millennium B.C.) represent an Anatolian group, probably one of the first to become separated from the parent tribal community.

Several waves of Indo-European tribes entered the Balkan Peninsula. They are represented mainly by Greek, beginning with Mycenaean inscriptions of about 1450–1200 B.C., and by Albanian, texts of which appear about 2,800 years later. Here too are found fragments of such Indo-European dialects as Thracian and Macedonian. To the neighboring Illyrian may be related the similarly little-known Venetic and Messapic of ancient Italy. A separate Italic group has left extensive records, chiefly in Latin; Osco-Umbrian, though perhaps forming a separate group, is usually classified as Italic. From the vernacular Latin of Roman Europe have come the Romance languages: Portuguese, Spanish, Catalan, Provençal, French, Italian, Sardinian, Dalmatian (extinct), Rhaeto-Romanic, and Romanian.

In southern and western Germany are traces of early Celtic settlements. Before the present era the Celts had expanded over most of western Europe, extending eastward to a Galatian colony in Asia Minor, but their known languages, which form a Britannic and a Gaelic division, appear only in the far west. To Britannic belong Welsh, the extinct Cornish with its offshoot Breton, and fragmentary specimens of Gaulish beginning in the third century B.C. Gaelic, embracing Irish with its Scottish extension Erse and the extinct Manx, first appears in Old Irish inscribed in the fifth century of our era.

The early home of the Germanic tribes lay within a district embracing what is now southern Sweden, Denmark with its neighboring islands, and the northern German lowlands between the Elbe and the Oder. To the east of the Germanic homeland appear Baltic and Slavic settlements. Baltic includes Lettic, Latvian, and Lithuanian, with records beginning in the sixteenth century, and the extinct Old Prussian. Slavic, which is first known through Old Church Slavonic (Old Bulgarian) of the ninth century, now embraces three divisions: western (Polish, Czechoslovakian, Wendish), eastern (Great, White, and Little Russian), and southern (Bulgarian, Serbo-Croatian, Slovenian).

Linguistic changes that occurred between Indo-European and Germanic times are distinguished as pre-Germanic, and those that took place within the earliest form of Germanic as Proto-Germanic. Where it is necessary to denote a comparatively late stage of the parent Germanic language, it may be designated by the term Germanic or Common Germanic.

### 3

## NEUTER *o*-DECLENSION; THE GERMANIC LANGUAGES

*Hērōdēs jah maur̄pr barnē in Bēplahaīm*

(1) Jah was Iēsus miþ Mariin jah Iōsēfa. (2) iþ Hērōdēs gatáuþands garūni miþ þáim þiudanam jah gaháusjands bi þata barn jah bi þata liuhap in himinam, fullnōda agis jah hatizis; (3) untē bi waurda bōkarjē wēsi Iudaiē þiudans gabatrans in Bēplahaīm in gáuja Iudaias. (4) jah wilda Hērōdēs þata barn usqiman. (5) jah filu waldufneis habands bi witōda, insandida andbahtans in þata gawi du usqiman all barnē und twa jērē habandō; (6) untē þairh þō tōja maur̄pris wilda usqiman Iēsu. (7) iþ aggilus gudis qam us himina jah qap du Iōsēfa: usstandands þliuh miþ Mariin jah þamma barna! (8) jah þlauhun fairra us þamma gáuja. (9) iþ wēsun sáir jah tagra jáinar, jah ni habáidēdun bērusjōs barnē ana kniwam; (10) untē blōþ was ana daúram, jah háubida jah leika þizē barnē wēsun in wigam.

agis 3.1 fear  
all n. A sg. each, each one  
andbahts m. officer, servant  
barn 3.1 child  
bērusjōs m. parents  
bi (+ A) about, regarding  
bi (+ D) according to, by  
blōþ 3.1 blood  
bōkareis m. scribe  
daúr 3.1 entrance  
filu (+ G) much, many, very  
fullnōda became full (3 sg.)  
gaháusjands hearing

gatáuþands garūni 3.1 consulting  
gawi, G gáujis 3.1 district  
guþ, G ?gudis God  
habáidēdun had (3 pl.)  
habands having  
hatis 3.1 wrath  
háubiþ 3.1 head  
Hērōdēs Herod  
insandida sent (3 sg.)  
Iōsēfa D Joseph  
Iudaias G of Judea  
Iudaiē G of the Jews  
jēr 3.1 year

jēre habandō 3.4 years old  
kniwa 3.3 knees  
leik 3.1 body, flesh  
liuhap 3.1 light  
Mariin D Mary  
maur̄pr 3.1 murder  
miþ (+ D) with, among  
ni not  
sáir 3.1 sorrow  
tagr 3.1 tear  
taui, G tōjis 3.3 deed  
twa n. N-A two

þairh (+ A) through, by  
þata 3.1 this, that, the  
þlauhun fled (3 pl.)  
und (+ A) up to, until  
usqiman kill (infin.)  
usstandands þliuh rise and flee!  
waldufni 3.3 authority  
waurd 3.1 word  
wēsi was (opt. 3 sg.)  
wilda wished (3 sg.)  
witōþ 3.1 law

3.1. The neuter *o*-declension includes many nouns, e.g., *þata waurd* 'the word,' *þata witōþ* 'the law,' *þata hatis* 'the wrath,' *þata kuni* 'the race,' and *þata gawi* 'the district':

sg.	N-A	þata	waurd	witōþ	hatis	kuni	gawi
	G	þis	waurdis	witōdis	hatizis	kunjis	gáujis
	D	þamma	waurda	witōda	hatiza	kunja	gáuja
pl.	N-A	þō	waurda	witōda	hatiza	kunja	gáuja
	G	þizē	waurdē	witōdē	hatizē	kunjē	gáujē
	D	þáim	waurdam	witōdam	hatizam	kunjam	gáujam

The alternations *b/d* in *witōþ witōdis*, *s/z* in *hatis hatizis*, *i/j* in *kuni kunjis*, and *awi/áuj* in *gawi gáujis* result from phonologic changes that will be considered separately. *guþ* 'God' may have been declined like *witōþ*: G *gudis*, D *guda*. In the manuscripts, the nominative-vocative-accusative singular is contracted to *gþ*, the genitive singular to *gþs*, and the dative singular to *gþa*; some scholars take the genitive and dative contractions to represent respectively *guþs guþa*. *guþ* is neuter by origin but is used in the singular to denote the Hebrew-Christian deity and is treated as a masculine; its plural remains neuter and denotes heathen gods (*þō galiugaguda*).

3.2. Decline like:

- (a) *þata waurd*: *þata gulþ* 'the gold,' *þata haurn* 'the horn,' *þata yuk* 'the yoke,' *þata wein* 'the wine'
- (b) *þata witōþ*: *þata háubiþ* 'the head,' *þata liuhap* 'the light'
- (c) *þata hatis*: *þata riqis* 'the darkness'
- (d) *þata kuni*: *þata awēþi* 'the sheepfold,' *þata badi* 'the bed'
- (e) *þata gawi*: *þata hawi* 'the grass'

3.3. A few neuter *o*-declension nouns in *-i* have G sg. *-jis* or *-eis*, e.g., *waldufni* 'authority,' G. sg. *waldufn-jis, -eis*. *taui* 'deed' has G *tōjis*, etc. *triu*

'tree' has *G trīwis*, etc.; *knit*\* 'knee' (no singular forms occur) is similarly declined.

3.4. A partitive genitive occurs frequently, e.g., *akranis* 'some fruit' (lit. 'of fruit'), *all bagmē* 'every tree' (lit. 'each of trees'), *ni was im barnē* 'they had no child' (lit. 'not was to them of children'), *mannē sums* 'a certain man' (lit. 'of men a certain one'), *filu jērē* 'many (of) years.'

### THE GERMANIC LANGUAGES

3.5. A number of Germanic tribes, including such peoples as the Goths, Vandals, Burgundians, Herulians, and Rugians, emigrated from their homeland in the course of the last two or three centuries B.C. At the beginning of the present era their settlements extended along the Baltic coast in eastern Germany, the Goths inhabiting the region about the lower Vistula. Most of these tribes appear to have come from southern Scandinavia. Öster- and Västergötland in southern Sweden and the island of Gotland still retain the name of the Goths, as Ryfylke in southern Norway and the island of Rügen preserve that of the Rugians. Bornholm (OI *Borgundarhölmr*) was the "island of the Burgundians"; the Vandals may have come from the district in northern Jutland now called Vendsyssel. Among the dialects spoken by these tribes, only Gothic has left literary records.

3.6. Another series of expansions came from the southern part of the homeland and led mainly to the west and southwest.

A Saxon tribal group, first appearing in an area between the lower Elbe and the Baltic coast, expanded westward as far as the Ems, subsequently spreading to colonies on the north coast of Gaul (the "Litus Saxonicum") and ultimately dominating most of northern Germany. Old Saxon, the ancestor of Middle Low German (c. 1100-c. 1500) and modern Plattdeutsch (from about 1500 on), is known from about 800.

A Frisian group appeared at the beginning of our era along the North Sea coast between the Elbe and the Rhine. Old Frisian is known from about 1275. Its speakers may have stemmed from an early western extension of Angles from Schleswig, who also spread northward in Jutland after the first emigrations and southward to Thuringia. Modern Frisian begins c. 1600.

In the fifth and sixth centuries several Germanic groups invaded England, Northumbria and most of the midland ("Mercian") area being occupied by Angles, the southwest ("West Saxon") district with an adjoining midland section by Saxo-Frisians and Saxons, and the southeast ("Kentish") corner by so-called Jutes, probably Juto-Frisian descendants of early migrants from Jutland. Old English is known from about 700 but is preserved mainly in West Saxon of about 900-1050. The language of c. 1100-c. 1500 is called Middle English. New (or Modern) English dates from about 1500.

A Frankish group first appeared around the lower Rhine about the year 260. By 486 the Franks had spread partway through the Low Countries, had

covered a great part of midland Germany, and had become the dominant power in Gaul. Old Low Franconian, the ancestor of Middle Low Franconian (c. 1200-c. 1500) and Modern Dutch-Flemish, is known almost exclusively through a late, fragmentary copy of a Psalm translation probably dating from the tenth century.

With the withdrawal of Roman control in the fifth century, southern Germany was occupied by two Suebian tribal groups, the Bavarians and the Alemannians, perhaps originally from the lower Elbe. Bavarian, Alemannic (including Swiss German), and the midland Frankish dialects (East, Rhenish, and Central Franconian) together formed Old High German, which is known from c. 700. The language of c. 1100-1500 is called Middle High German, and that from about 1500 on is New (or Modern) High German.

3.7. The last Germanic tribes to establish colonies remote from the homeland were the Scandinavians (Northmen), whose expeditions were to extend over a wide area. With the great Viking expansions, beginning about 700, settlements were established in the Faroes, the Shetlands, the Orkneys, the Hebrides, Iceland, Greenland, Ireland, England, Normandy, Finland, Estonia, and Russia. Iceland was settled about 874-930, chiefly by Norwegians; here the great part of Old Scandinavian literature was written in Old Icelandic, c. 1050-c. 1530. East Scandinavian survives in Swedish, Danish, and Gotlandic, and West Scandinavian in Norwegian, Faroese, and Icelandic.

3.8. Scandinavian is classified as North Germanic, and English, Frisian, Dutch-Flemish, Low German, and High German as South (or West) Germanic. Gothic, which shows some marked similarities to Scandinavian, is often included in North Germanic, though some scholars believe that the distinctive characteristics of the language warrant its being classified separately as East Germanic.

4  
**STRONG VERBS:  
 CLASSES I TO III;  
 THE GOTHS**

*Iēsus in lāisarjam witōdis*

(1) Biþē Iēsus twalibwintrus warþ, galaiþ miþ Mariin jah Iōsēfa in Iairusalēm. (2) jah ustaūhun jāinar biūhti bi witōda gudis. (3) jah biþē dags biūhtjis ustaūhans warþ, aflunnum þai bērusjōs jah galiþun dagis wig inu Iēsu, untē hugidēdun þata barn wisan in ganiþjam. (4) iþ bilāif in Iairusalēm in lāisarjam witōdis. (5) jah biþē funþun þai bērusjōs þatei fralusans was, hāuf Iōsēf jah wann Maria. (6) jah galiþun miþ ganiþjam in Iairusalēm, jah warþ afar dagans þrins funþun þatei was in þaim lāisarjam. (7) jah qaþ Maria du þamma barna: Iva þatei bilāift hēr? (8) sai wunnum jah hufum dagans þrins. (9) iþ qaþ: Iva þatei wunnuþ jah hufuþ? (10) skulda in andbahtjam gudis wisan. (11) jah galiþun in Nazaraiþ, jah þaih þata barn fraþja jah kunþja.

afar (+ A/D) after  
 afinnan IIIa depart  
 andbahti n. service  
 bileiban Ia remain  
 biþē when, afterward  
 biūhti n. custom, practice  
 finþan IIIa find out  
 fralusan Ila lose  
 fraþi n. understanding  
 galeiþan Ia go, travel  
 ganiþjis m. kinsman  
 hēr here  
 hufan Ila mourn  
 hugidēdun supposed (3 pl.)

Iva þatei why  
 Iairusalēm Jerusalem  
 inu (+ A) without  
 kunþi n. knowledge  
 lāisareis m. teacher  
 Nazaraiþ Nazareth  
 skulda had to (1 sg.)  
 twalibwintrus twelve years old  
 þatei that  
 þeihan Ib thrive  
 þrins A m.-f. three  
 ustiuhan IIb fulfill  
 wairþan IIIb become, be, happen  
 winnan IIIa sorrow

4.1. The Gothic preterit, which is used where English would have the present perfect, past, or past perfect, has three persons; singular, dual, and plural numbers; indicative and optative moods; an active voice; and a past participle, which is used with *wisan* 'be' or *wairþan* 'become' to express the preterit passive. The dual expresses 'we two, ye two.'

4.2. Nonreduplicating strong verbs, which embrace six main classes, form all tense stems solely by means of systematic vowel alternations called **ablaut** series. The following verbs represent Classes I to III, each of which has two subclasses:

	INFINITIVE	PRETERIT INDICATIVE SG. I	PL. I	PAST PARTICIPLE	
Ia	'ascend'	steigan	stāig	stigum	stigans
Ib	'tell'	ga-teihan	ga-tāih	ga-taihum	ga-taihans
IIa	'choose'	kiusan	kāus	kusum	kusans
	'shut'	ga-lūkan	ga-lāuk	ga-lukum	ga-lukans
IIb	'lead'	tiuhan	tāuh	taūhum	taūhans
IIIa	'bind'	bindan	band	bundum	bundans
IIIb	'become'	wairþan	warþ	waúrþum	waúrþans

4.3. All classes of strong verbs have the same preterit indicative endings; the dual always has the same stem as the plural, e.g., *kiusan* IIa 'choose':

	SINGULAR	DUAL	PLURAL
1	kāus	[kusu]	kusum
2	kāust	kusuts	kusuþ
3	kāus	—	kusun

(a) After vowels or diphthongs in the first and third persons:

when final, *b* is replaced by *f*: *gadōf*, infin. *gadaban* 'be fitting'  
 when final, *d* is replaced by *þ*: *baþ*, infin. *bidjan* 'entreat, pray'

But *b* and *d* may be leveled in scribal spelling: *gadōb*, *bad*.

(b) Before the second person singular ending *-t*:

*b* is replaced by *f*: *gaft*, infin. *giban* 'give'  
*d* is replaced by *s*: *anabāust*, infin. *anabiudan* 'bid, command'  
*t* is replaced by *s*: *bigast*, infin. *bigitan* 'find'  
*þ* is replaced by *s*: *qast*, infin. *qiban* 'say'



## 4.4. Form as above the principal parts of the following strong verbs of Class:

- Ia: *greipan* 'seize,' *ur-reisan* 'arise,' *sweiban* 'cease' (4.3a)  
 Ib: *leihan* 'lend,' *breihan* 'crowd, press,' *weihan* 'fight'  
 IIa: *biugan* 'bend,' *ana-biudan* 'bid' (4.3ab), *us-lukan* 'open'  
 IIb: *af-tiuhan* 'draw away,' *at-tiuhan* 'draw to,' *þliuhan* 'flee'  
 IIIa: *drigkan* 'drink,' *hilpan* 'help,' *spinnan* 'spin'  
 IIIb: *baigran* 'hide,' *ga-þairsan* 'wither,' *hvarban* 'walk'

4.5. The accusative may express extent of time or space: *dagans þrins* 'for three days,' *dagis wig* 'a day's journey.'

## THE GOTHS

4.6. The archaism of Gothic is ascribable not only to the age of its records but also to the fact that it became separated from the other Germanic dialects at a very early period; Gothic shows no traces of some developments that appear in all the other known Germanic languages. The Gothic historian Jordanes (551) says that his people, led by a King Berig, sailed "ex Scandza insula" to "Gothiscandza," probably the area about the lower Vistula (3.5). Overpopulation was probably a motive for this emigration, but an added factor may have been flooding of the Gothic homeland. Geological considerations suggest that the Baltic was still a lake before the first millennium B.C., and that great floods attacked the Baltic coastline as erosion gradually joined the lake to the North Sea where now are the straits of the Skagerrak and the Kattegat.

Early in the present era a number of Germanic tribes in the eastern Baltic area migrated southward, the Goths appearing at the Black Sea shortly after the beginning of the third century. Within a few years they had begun forays into the Balkans and into Asia Minor, and from about 237 on they engaged in a series of intermittent battles with Roman forces. In a raid (c. 264) into Cappadocia, two Christian ancestors of Wulfila were taken as captives by the Goths. Along the northern shore of the Black Sea, the Goths founded an empire extending from the Don to the mouth of the Danube. Here, with the Dniepr forming a natural division, they constituted two major groups, the Austrogoths to the east and the Visigoths to the west. Austro- (later Ostro-) may well mean 'east' (Lith. *aušrā*, L *aurōra* 'dawn'), but Visi (Vesi) appears to be a Latinized form of a tribal name rather than a word meaning 'west.'

The onslaught of the Huns (375) destroyed the Gothic empire, inducing a series of migrations that were to extend as far as the Atlantic. Many East Goths were taken westward with the forces of Attila, while West Goths sought refuge in Lower Moesia, now eastern Bulgaria, where Wulfila and his followers had settled a few years before. Here the newcomers soon rebelled against Roman despotism, virtually devastated the area, and annihilated Valens' army

at Adrianople (378). Several decades later Visigoths moved into Italy, captured Rome (410) under the leadership of Alaric, then entered southern Gaul. From here they penetrated into what is now Spain and Portugal, where they remained dominant until the coming of the Moors (711). In 418 Visigoths established the kingdom of Toulouse in southern Gaul. Farther north, the victory of Clovis and his Franks at Vouillé (507), a village near Poitiers, preserved the great part of Gaul from Visigothic domination. In the ninth century, according to Walafrid Strabo, some West Goths remained in the Balkans, where Gothic was still used in religious services at Tomi (now Constanta in southeastern Romania).

The East Goths, though long subjugated by the Huns, recovered their independence with the defeat of Attila (Go. 'Little Father') in 451. Under Theodoric in 493 they seized Ravenna, which had come under control of the Herulian leader Odoacer. The ensuing East Gothic rule over Italy and Pannonia lasted until 554, when it was destroyed by the forces of Justinian. In the Crimea a form of Gothic (or a closely related dialect) was still spoken in the sixteenth century, but in the west the language was to disappear much earlier.

The Goths were known to the Lithuanians as Gudaī. This name, apparently antedating the Germanic shift of IE /d/ to /t/, became applied to Poles and White Russians, who were enslaved by Goths in the Ukraine. Classical writers first designate the Goths by *n*-stems: L *Gutones Gotones*, Gk. *Góutones Góutōnes*; the stem is sometimes compared with *gutan-*, occurring in a runic inscription on a gold ring found in Pietroassa, near Bucharest. Later references have vowel stems (L *Gothi Gothae*, etc.), and Gothic preserves the form *Gutþiuda* 'Gothic people.' The meaning of *Gut-*, which is related to the name of the Gautar (OE *Gēatas*) of southern Sweden and to that of Gotland (OSw. *Gutland*), is obscure; possibly the Goths were named for their flooded homeland (cf. Go. *giut/gāut/gut-* 'pour'). The unetymological *th* in English *Goth* (OE *Gota* but ME *Gothe*) was introduced from LL *Gothi Gothae*, etc.

5  
**STRONG VERBS:  
 CLASSES IV TO VI;  
 WULFILA**

*Iōhannēs*

(1) In jāinām dagam andnam Iōhannēs waurd gudis jah snáu mērjands jah dāupjands and all gāujē laurdanāus. (2) jah sipōnjōs qēmun jah gastōpun jāinar du ganisan. (3) jah andnēmun βata waurd jah dāupidāi wēsun. (4) jah bōkarjōs jah mōtarjōs jah Fareisaieis jah Saddukaieis snēwun jāind. (5) ip ni frōpun βamma waurda, jah frēhun lwas wēsi Iōhannēs, niu aúftō sa Kristus. (6) ip andhōf jah afaiāik, swaswē gadōf, untē was βatāinei praufētus. (7) jah sōk βaim Iōhannēs jah qab: kuni nadrē, bliuhip faúra hatiza gudis! (8) nauh ni was Iēsus in βamma gāuja. (9) ip biβē qam jāindrē jah salfans was fram Iōhannēn, qab sa praufētus faginōnds: sái sa ist wiβrus gudis.

afaiāik denied (3 sg.)  
 and (+ A) along, among,  
 throughout  
 andhafjan VI 5.2 answer  
 andniman IVa receive  
 dāupidāi m. pl. baptized  
 dāupjands baptizing  
 faginōnds rejoicing  
 Fareisaieis m. Pharisees  
 faúra (+D) before, for  
 frahnan Vb 5.4 ask, question  
 fram (+D) from, by  
 fraβjan VI 5.2 (+D/A) understand  
 gadaban VI be fitting  
 ganisan Va be saved

gastandan VI 5.4 abide, stay  
 lwas m. who  
 laurdanāus G of the Jordan  
 Iōhannēs, A-D Iōhannē, -ēn John  
 jāinām m. D those  
 jāind, jāindrē thither  
 kuni n. brood, race, generation  
 mērjands preaching  
 mōtareis m. publican  
 nadrs m. viper, adder  
 nauh yet, still  
 niu aúftō (uftō) whether  
 praufētus m. prophet  
 qiman IVa come  
 qiβan Va say

Saddukaieis m.	Sadducees	swaswē	as, even as
salvan Vb	see	βatāinei	only (adv.)
sakan VI (+D)	rebuke	bliuhip	flee! (2 pl.)
sipōneis m.	disciple	wisan Va	be
sniwan Va 5.3	hasten	wiβrus m.	lamb

5.1. The following strong verbs represent Classes IV to VI:

	INFINITIVE	PRETERIT INDICATIVE		PAST PARTICIPLE	
		SG. I	PL. I		
IVa	'come'	qiman	qam	qēmum	qumans
IVb	'bear'	bafran	bar	bērum	baúrans
Va	'say'	qiβan	qab	qēbum	qiβans
Vb	'see'	salvan	salv	sēlvum	salfans
VI	'rebuke'	sakan	sōk	sōkum	sakans

One verb in Class IVa has *u* in place of *i* in the infinitive: *trudan* 'tread.' *fraitan* Va 'devour' has pret. sg. I *frēt*, pl. *frētum*.

5.2. *bidjan* Va and seven verbs of Class VI, e.g., *hafjan*, have *-j-* only in the infinitive and present:

Va	'pray'	bidjan	baβ	bēdum	bidans
VI	'raise'	hafjan	hōf	hōfum	hafans

5.3. Instead of *aw*, *áu* appears in the preterit singular:

Va	'hasten'	sniwan	snáu	snēwum	—
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5.4. *frahnan* has an *n*-suffix and *standan* an *n*-infix, but only in the infinitive and present:

Vb	'question'	frah-nan	frah	frēhum	fraihans
VI	'stand'	sta-n-dan	stōβ	stōβum	—

5.5. As a result of phonologic changes that will require separate consideration, each class of Gothic strong verbs from I through V is divided into two subclasses. Where the Gothic ablaut series Ia, IIa, IIIa, IVa, Va have *i* *u*, the corresponding b series have respectively *ai* *ai*. This difference depends upon the following consonant.

*i* is replaced by *ai* before:

- h*: *stigans* but *paihans* (past participles, Class I)  
*hv*: *qiban* but *saihvan* (infinitives, Class V)  
*r*: *bindan* but *wairpan* (infinitives, Class III)

*u* is replaced by *au* before:

- h*: *drusum* but *taiuhum* (preterit plurals, Class II)  
*r*: *qumans* but *bairans* (past participles, Class IV)

5.6. Form as above the principal parts of the following strong verbs of Class:

- IVa: *niman* 'take,' *uf-brikan* 'reject,' *us-qiman* 'kill'  
 IVb: *at-bairan* 'bring, offer,' *ga-tairan* 'break, destroy'  
 Va: *bi-gitan* 'find,' *diwan* (5.3) 'die,' *giban* (4.3a) 'give'  
 Vb: *bi-saihvan* 'look about,' *ga-fraihnan* (5.4) 'inquire'  
 VI: *frapjan* (5.2) 'understand,' *ga-daban* (4.3a) 'be fitting'

## WULFILA

5.7. Our knowledge of the Gothic language is ascribed almost entirely to the missionary zeal and industry of Wulfila. Some details concerning him are recorded by the ecclesiastical historians, particularly the Arians Philostorgius and Auxentius and the Catholics Sokrates and Sozomen, all of the fifth century. According to Philostorgius, a Cappadocian, Wulfila descended from two natives of Sadagolthina, near Parnassus in western Cappadocia, who were, among many Christians captured by Gothic raiders under Valerianus and Gallienus (c. 264). Wulfila was born nearly fifty years later, and it is generally believed that the two captives in question (described as *progonoi*) were his grandparents, one of his immediate parents being a Goth. Wulfila's birthplace is not known, and the details of his education are vague, though it is clear that he studied Latin as well as Greek. Sokrates states that the young man was instructed in Christianity by a certain Theophilus, who attended the Council of Nicaea and subscribed to its acts as a bishop of the Crimean Goths, though this account may be erroneous.

When about twenty-one, Wulfila went with an embassy to Constantinople, where he may have remained to study. After serving as a lector, at about the age of thirty he was consecrated as the first bishop of the Goths north of the Danube. Apparently the consecration was administered at Antioch in 341 by the Arian Eusebius of Nicomedia, who died later in the same year. For the next seven years the young missionary devoted himself to his people in Dacia,

i.e., Gothia north of the Danube. He and his followers were persecuted, however, perhaps under the heathen leader Athanaric, so that the bishop asked the emperor Constantius for permission to settle in Roman territory. Constantius agreed, and Wulfila with a large number of converts crossed the Danube and proceeded into the Balkans, settling near Nicopolis in Lower Moesia (modern Trnovo in Bulgaria). Here he worked for more than thirty years. He died about the year 383 in Constantinople, where he had come for a meeting summoned by Theodosius the Great.

The dates of these events are largely conjectural. Auxentius, who describes himself as a pupil and protégé of Wulfila, states that his teacher became a bishop at the age of thirty, labored for seven years in Dacia, served in his high office for forty years, and died at the age of seventy. Philostorgius asserts that the consecration of the young bishop was administered by Eusebius, evidently Eusebius of Nicomedia. If the ceremony took place in 341, shortly before the latter's death, Auxentius' figures would indicate that Wulfila was born in 311, became a lector before 341, left Dacia in 348, and died in 381. It is possible, however, that Auxentius' account may have been altered in places, and his figures may be round numbers suggested by biblical and mystical parallels. At present, the greater weight of evidence would suggest that Wulfila died at a meeting summoned in 383 in an attempt to settle the dispute between the Catholics and the Arians.

Wulfila's faith, as professed in a deathbed statement recorded by Auxentius, was Arian, regarding God the Son as subject to the Father, the Holy Spirit as subject to the Son, and the Father and the Son as not having the same nature. This doctrine, rejected at Nicaea in 325 and again at Constantinople in 381, soon died out in the east but was carried westward by the Goths and still constituted an impediment to religious unity in the time of Charlemagne. The influence of Wulfila in the spread of Arianism may have been considerable; Sozomen states that the Goths believed their spiritual father to be incapable of doing or saying anything wrong.

The name of Wulfila ('Little Wolf') variously appears as Oulphilas (Sokrates, Sozomen, Theodoret), Ourphilas (Philostorgius), Ulfila (Auxentius), Vulphilas (Cassiodorus), Gulfila and Gylfila (Isidore of Seville), Ourphélas, Ourphélās, and Oúrbilas (Passio S. Nicetae), and, most accurately, as Wulfila (Jordanes). A bronze signet with the form OURPHILA has been preserved, but its history is obscure.

6  
**STRONG VERBS: CLASS VII;  
 ā-DECLENSION;  
 GOTHIC TEXTS**

*Dáupiþs ist Iesus*

(1) Jah was Iōhannēs dāupjands in áuþidái jah mērjands idreiga. (2) jah qēmun sipōnjōs in þō áuþida jah dāupidái wēsun in laúrdanē alvái. (3) untē sa was stibna wōþjandins in áuþidái; jah qap sō stibna: rahtōs waurkeiþ stáigōs gudis! (4) jah in jáinám dagam qam Iēsus us Nazaraþ jah dāupiþs was fram Iōhannē in þizái alvái. (5) jah sái fōr Iēsus in áuþida. (6) jah was in þizái áuþidái dagē fidwōr tiguns miþ diuzam; jah grēdags warþ. (7) jah faifráis diabaulus Iēsu jah qap: qiþ þamma stáina ei wairþái hláifs! (8) jah sakans was fram Iēsua iþ ni laifōt. (9) jah atáugida þan sa diabaulus all þiudangardjō jah gahaihait Iēsua þōs þiudangardjōs du fráistubnjōm. (10) iþ ni kara was Iēsu þizō þiudangardjō, untē gastaftald þō þiudangardja himinē. (11) jah afar þata qam us þizái airþái jah galáip in Nazaraþ.

alva 6.3 river, water  
 airþa 6.3 region, earth  
 atáugida showed (3 sg.)  
 áuþida 6.3 desert, waste  
 dāupiþs m. sg. baptized (p.p.)  
 diabaulus m. devil  
 diuzam n. D pl. wild animals  
 ei wairþái that it become  
 faran VI go, fare  
 fidwōr tiguns A (4.5) forty  
 fráisan VIIa tempt  
 fráistubni 6.3 temptation  
 gaháitan VIIa promise, call, profess

gastaldan VIIa possess  
 grēdags hungry  
 hláifs m. bread, loaf  
 laúrdanē D Jordan  
 idreiga 6.3 repentance  
 létan VIIb let, leave, permit, desist  
 ni kara was Iēsu (+G) Jesus had  
 no concern for  
 qiþ tell! = command! (2 sg.)  
 rahtōs waurkeiþ make straight!  
 (2 pl.)  
 sō 6.3 this, that, the, she  
 stáiga 6.3 path

stáins m. stone  
 stibna 6.3 voice

þiudangardi 6.3 kingdom  
 wōþjandins of one crying

6.1. Strong verbs of Class VII form the preterit by means of a reduplicating syllable prefixed to the stem (for stress see *sai-slēp* in 1.15).

(a) Class VIIa preterits employ reduplication exclusively. Before vowels, the reduplicating syllable is the vowel *ai* (for the preterit indicative endings of strong verbs see 4.3):

	INFINITIVE	PRETERIT INDICATIVE SG. 1	PAST PARTICIPLE
'increase'	áukan	aiáuk	áukans
'deny'	af-áikan	af-aiáik	af-áikans

Before one or more consonants, the reduplicating syllable usually consists of the first consonant plus *ai*:

'seize'	ga-fāhan	ga-fai-fāh	ga-fāhans
'tempt'	fráisan	faifráis	fráisans
'sleep'	slēpan	saislēp (saiþlēp)	slēpans

But *skaí-* occurs before *sk-*, and *stai-* before *st-*:

'sever'	skáidan	skaiskáiþ (4.3ab)	skáidans
'possess'	ga-staldan	ga-staistald	ga-staldans

(b) Class VIIb preterits combine reduplication with ablaut:

'let'	létan	laifōt	létans
'sow'	saian	saisō, 2 saisōst	saians

Go. medial *ē*, as in *létan* and p.p. *létans*, is replaced by *ai* when followed by a vowel, hence *saian* and p.p. *saians*.

6.2. Form as above the principal parts of:

VIIa: *faþan* 'fold,' *hāhan* 'hang,' *háitan* 'call,' *hwōpan* 'boast'  
 VIIb: *grētan* 'weep,' *ga-rēdan* (4.3ab) 'reflect upon,' *waian* 'blow'

6.3. *ā*-declension nouns, which are exclusively feminine in Germanic, are numerous in Gothic, e.g., *sō giba* 'the gift,' *sō bandi* 'the band, bond.'

sg.	N	sō	giba	bandi
	A	þō	giba	bandja
	G	þizōs	gibōs	bandjōs
	D	þizái	gibái	bandjái
pl.	N-A	þōs	gibōs	bandjōs
	G	þizō	gibō	bandjō
	D	þáim	gibōm	bandjōm

*mawi* 'maiden' has A *máuja*, G *májōs*, etc.; *þiwi* 'handmaid' has A *þiuja*, G *þiujōs*, etc.

6.4. Decline like:

(a) *sō giba*: *sō bida* 'the request,' *sō graba* 'the ditch,' *sō razda* 'the language,' *sō sáiwala* 'the soul, life'

(b) *sō bandi*: *sō frijōndi* 'the friend,' *sō háipi* 'the field'

GOTHIC TEXTS

6.5. Gothic has been preserved chiefly in a fragmentary but extensive translation of the Gospels and Epistles, forming in all about three-quarters of the New Testament. The books of the Old Law are represented only by fragments of three chapters (5-7) from Nehemiah. It is generally believed that Wulfila translated at least the extant portions of the New Testament, but there is unfortunately no direct evidence on this question, and the assertions of the early historians are of no great assistance. Auxentius says only that his teacher wrote and preached in Greek, Latin, and Gothic and left "plures tractatus et multas interpretationes" in these languages. Philostorgius states that Wulfila translated the entire Bible except for the Books of Kings. Sokrates adds that these books were omitted in order to avoid arousing the warlike spirit of the Goths, though it is more likely that the Books of Joshua and Judges would be deleted for such a reason. In any event, the stylistic character of the Gothic New Testament would appear to reflect the work of a single original translator, and the surviving text of Nehemiah, though brief and given partly to genealogies, shows no marked stylistic divergence from the rest of the Gothic Bible.

The Gothic translation was based on a widely current Greek text used in the diocese of Constantinople, the Antiochene-Byzantine recension of Lucian the Martyr (c. 312). Much study has been devoted to reconstructing this text, but its precise form is still very doubtful in many instances. Occasionally, too, the Gothic version shows evidence of modifications conforming with the Pre-Vulgate Latin. With few exceptions, the order of words in the Gothic text corresponds to that of biblical Greek, but in this respect also Latin influence is sometimes discernible. Considered as a whole, the Gothic version is marked by uniformity of treatment. Perhaps the most outstanding virtue of the trans-

lation is its expressive choice of words. The extent to which the Gothic Bible represents idiomatic, everyday Gothic phrasing may well be disputed, but there is no question that this version possesses a stately dignity and expressiveness that make it well worth reading for its literary value alone.

6.6. A separate literary document is known through eight unconnected leaves of a commentary now called the *Skeireins* (for *Skeireins aiwaggēljōns þairh Iōhannēn* 'Explanation of the Gospel according to John,' a name supplied in 1834 by the editor Massmann). Other records of the language appear in a fragment of a calendar of martyrs, in some marginal notes on a Veronese manuscript, in a Latin title deed of about 551 from Ravenna, and in another from Arezzo, which is now lost. A few Gothic phrases with quasi-phonetic transcriptions in Latin, some specimens of Gothic letters with a name given to each, and a few transcriptions of numerals appear in a Salzburg-Vienna manuscript of the ninth and tenth centuries. Latinized and Romance forms of Gothic words, including proper names, are widely scattered. A few runic inscriptions have been supposed to be Gothic. One occurs on a spearhead from Dahmsdorf, Brandenburg (*ranja*), another on a large gold ring from Pietroassa, Romania (*gutaniowihailag*), a third on a spearhead from Kowel, Poland (*tilarids* or *tilarios?*).

Among various reports indicating a late survival of Gothic in the Crimea, the most important is that of the diplomat Ogier Ghislain de Busbecq. At some time within the years 1555 to 1562 he met two envoys from the Crimea and transcribed sixty-eight of their words together with a few phrases and numerals. All but a few of the cited words are Germanic, and (excepting three lines of a song) all are glossed in Latin. Unfortunately, however, the circumstances governing the transcription and its publication were not ideal. One of the informants, though originally a native speaker of Crimean Gothic, had "forgotten" it in favor of Greek; the other was a native speaker of Greek who had learned Gothic through contact with Crimeans. Busbecq, who spoke seven languages, tolerated some inconsistency in his transcription, and his report was published in a pirated printing that may well have introduced further complexities.

The Gothic manuscripts, which require separate attention, are listed in 7.5.

7  
WEAK VERBS;  
THIRD PERSON PRONOUN;  
MANUSCRIPTS

*Dáupþis ist Ióhannēs*

(1) Warþ þan, athaiháit Hērōdēs andbahtans jah insandida ins du gahan Ióhannēn in Hērōdiadins. (2) jah eis gahabáidēdun ina jah galagidēdun in karkarái. (3) untē sō Hērōdia qēns brōþrs Hērōdis was, jah Hērōdēs galiugáida ija. (4) biþē ija ba ni idreigōdēdun sik, qaþ Ióhannēs du imma: (5) galiugáidēs qēn brōþrs þeinis; þata ni skuld ist. (6) iþ si mundōda sis þō waurda izē jah fullnōda hatizis jah wilda Ióhannēn usqiman. (7) jah biþē Hērōdēs nahtamat waurhta, plinsida sō dauhtar izōs jah galeikáida imma. (8) jah frah ija sa þiudans lvis wildēdi. (9) iþ si in Hērōdiadins þaþ háubidis Ióhannis. (10) jah skamáida sik Hērōdēs faúr ijōs jah ni ufbrak izái. (11) jah in izō insandida spaikulator jah anabáup imma briggan im háubip Ióhannis þis dáupjandins. (12) jah is afmafmáit imma háubip jah bráhta þata háubip izái. (13) jah sipōnjōs Ióhannis habáidēdun leuk is jah galagidēdun in hláíwa.

See 7.3 for the declension of the third person pronoun.

afmáitan (VII) imma háubip	be-	dáupþan 7.1	put to death
head him		faúr (+A)	before
anabiudan II	command	fullnan 7.1	become full
atháitan VII	summon	gahaban 7.1	seize
ba n. 7.4	both	galagian 7.1	lay, put
bidjan V (+G/A)	ask, beg, pray	galeikan (+D) 7.1	please
bráhta 3 sg.	brought	galiugan 7.1	marry
briggan	bring	haban 7.1	have, take
brōþrs m. G	of the brother	Hērōdia, G-adins	Herodia
dauhtar f.	daughter	hláiw n.	tomb, grave
dáupjandins G	Baptist	lvis wildēdi	what she wished

idreigōn sik 7.1	repent	qēns f., A qēn	wife, woman
in (+G)	because of	skaman sik 7.1	be ashamed
insandjan 7.1	send	skuld n.	lawful
Ióhannis G	of John	spaikulator m.	executioner
karkara f.	prison	þeinis G	of thy
mundōn sis 7.1	note, mark	ufbrikan IV (+D)	reject
nahtamat m. A	supper	waurhta 3 sg.	arranged
plinsjan 7.1	dance		

7.1. Weak verbs form the preterit by means of a *d-/þ-* (or *t-*) suffix. All have the same preterit indicative endings:

		WEAK VERB CLASS			
		i	ii	iii	iv
		'save'	'anoint'	'have'	'become full'
infinitive		nas-jan	salb-ōn	hab-an	full-nan
pret. ind. sg.	1	nasida	salbōda	habáida	fullnōda
	2	nasidēs	salbōdēs	habáidēs	fullnōdēs
	3	nasida	salbōda	habáida	fullnōda
du.	1	[nasidēdu]	[salbōdēdu]	[habáidēdu]	[fullnōdēdu]
	2	nasidēduts	salbōdēduts	habáidēduts	fullnōdēduts
pl.	1	nasidēdum	salbōdēdum	habáidēdum	fullnōdēdum
	2	nasidēduþ	salbōdēduþ	habáidēduþ	fullnōdēduþ
	3	nasidēdun	salbōdēdun	habáidēdun	fullnōdēdun
past participle		nasipþ	salbōþs	habáipþ	—

*stōjan* 'judge' has pret. *stauida*, p.p. *stauipþs*. *táujan* 'do, make' has pret. *tawida*, p.p. *tawipþs*. A few similar verbs occur in isolated forms. Weak preterits with *t-* suffixes, e.g., *bráhta* 'he brought,' will be considered separately (17.2).

7.2. Conjugate in the preterit indicative like:

- (a) *nasjan*: *hazjan* 'praise,' *lagjan* 'lay,' *wasjan* 'clothe'
- (b) *salbōn*: *faginōn* 'rejoice,' *frijōn* 'love,' *idreigōn* 'repent'
- (c) *haban*: *munan* 'consider,' *þahan* 'be silent,' *witan* 'watch'
- (d) *fullnan*: *fraqistnan* 'perish,' *usmēnan* 'be proclaimed'

7.3. The third person pronoun is declined as follows:

		MASC.	NEUT.	FEM.	REFLEXIVE (ALL GENDERS)
sg. N	is	ita	si	—	—
A	ina	ita	ija	—	sik
G	is	is	izōs	—	seina*
D	imma	imma	izái	—	sis

	MASC.	NEUT.	FEM.	REFLEXIVE (ALL GENDERS)
pl. N	cis	ija	ijōs*	—
A	ins	ija*	ijōs	sik
G	izē	izē*	izō	seina
D	im	im	im	sis

The nominative forms serve chiefly for emphasis or contrast.

7.4. Subject pronouns, *bái* 'both' (n. *ba*), and adjectives referring to two persons of different gender are neuter (or, from a historical point of view, dual), e.g., *ija ni frōpun* 'they (= Mary and Joseph) did not understand,' *ba framaldra* (n.) *wēsun* 'both (= Zachary and Elizabeth) were very old.'

### MANUSCRIPTS

7.5. The early history of the extant Gothic codices is obscure. All are copies and appear to have been written between 476 and 552, some very probably originating in Italy, others perhaps in southern France or in the Danube area.

(a) The *Codex Argenteus* is represented by 188 of 336 original leaves containing the Gospels in the "Western" order (Matthew, John, Luke, Mark), with each being divided into sections in accordance with the Eusebian canons. Of the surviving leaves, 187 are in the University of Uppsala library (Sig. DG 1); the 188th was discovered in the cathedral of Speyer on the Rhine in October 1970. This codex, an originally purple but now somewhat faded, reddish parchment, is written in silver ink, with gold for the beginning of a gospel, the first lines of sections and the Lord's Prayer, and symbols for the gospels at the bottom of each page. The *Argenteus*, long unknown, was discovered in the sixteenth century in the abbey of Werden. From here it was taken to Prague and, with the capture of the city by Swedes in 1648, to Stockholm. After passing to Holland, where it was copied and later published by Franciscus Junius (1665), it was purchased by the Swedish chancellor de la Gardie, who had it bound in silver plates. The text is written in two scribal hands, one appearing in Matthew and John, the other in Luke and Mark. See page 124.

(b) The *Codex Gissensis*, found in Egypt in 1907 but ruined by seepage while stored in a bank vault during World War II, consisted of four pages containing verses from Luke 23-24 in Gothic and Latin. This was the only text on the leaves, though a few strokes and perhaps some Gothic letters had been added on two pages.

The other Gothic manuscripts are palimpsests (codices rescripti).

(c) The *Codex Carolinus*, like the Ambrosian documents listed below, once belonged to the famous monastery library at Bobbio in Liguria. This manuscript, which was found in the abbey of Weissenburg and is now in the Wolfenbüttel library (Sig. 4148), consists of four leaves containing about forty-two verses from the Epistle to the Romans 11-15 in Gothic and Latin.

(d) The five *Codices Ambrosiani*, excepting seven leaves (see below), are now in the Ambrosian library, Milan.

*Codex A* (Sig. S 36 parte superiore) has 102 leaves, six of them blank and one illegible, containing fragments of the Epistles to the Romans, 1 and 2 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, and Philemon, together with the one-page remnant of the Calendar. To this manuscript also belong four badly damaged leaves now in Turin (*Codex Taurinensis*) containing fragments of the Epistles to the Galatians and Colossians.

*Codex B* (Sig. S 45 parte superiore) has seventy-eight leaves, one of them blank, with 2 Corinthians complete and fragments of 1 Corinthians, Ephesians, Galatians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, and Titus; see frontispiece I.

*Codex C* (Sig. J 61 parte superiore), two leaves, preserves a few verses from Matthew 25-27.

*Codex D* (Sig. G 82 parte superiore) has on three leaves the fragments of the Book of Nehemiah.

*Codex E*, which preserves the remnants of the Commentary on John, consists of eight unconnected leaves, five of which are kept in the Ambrosiana (Sig. E 147 parte superiore), the other three in the Vatican library, where they have been incorporated into Cod. lat. 5750. See frontispiece II.

In addition, some marginal notes in Gothic occur in a collection of Latin biblical homilies in Cod. bibl. cap. Veronensis 51, which belongs to the same period as the Gothic manuscripts listed above.

The title deed of Ravenna is now in Naples, but the Arezzo deed, which has been lost, is known only through a facsimile printed at Florence in 1731 (Gori, *Inscriptioes antiquae*). Both documents were written on papyrus. The Salzburg manuscript is now in Vienna (*Codex Vindobonensis*, Hofbibliothek, 795). Busbecq's Crimean specimens were printed in Paris in 1589, though without authorization, in an account relating his experience as an envoy to the court of Solyman the Magnificent (*Augerii Gisenii Busbecqii D. Legationis Turciae epistolae quatuor*).

8  
**n-DECLENSION;**  
**PRESENT PARTICIPLE;**  
**PHONETIC NOTATION**  
*Iesus in Galeilaia*

(1) Jah afar þatei Ióhannēs in karkarái galagíþs was, qam fráuja in Galeilaian rōdjands du manageim in gajukōm jah mērijands aīwaggēljōn. (2) jah faúr marein gasalv Seimōnu miþ gasiþjam in skipam; wēsun áuk fiskjans. (3) iþ hafháit þans mans jah gatawida ins wairþan nutans mannē. (4) jah galiþun in Kafarnaum. (5) jah was jáinar manna un hulþōn habands. (6) iþ fráuja gasafvands aglōn þis mans qaþ du þizái un hulþōn: usgagg út us þamma! (7) jah suns sái usiddja út us þamma mann. (8) jah qēþun sō managei: sái miþ waldufnja anabiudiþ þáim ahmam. (9) jah swafhrō Seimōnáus lag in brinnōn, jah bēdun fráujan bi þō. (10) iþ qimands úrráisida þō, jah aflaslōt þō sō brinnō. (11) jah manageins qēmun du fráujin allaprō. (12) gaháilida áuk usliþan jah uswarp un hulþōns in namin attins jah usnam siukeins áuganē jah tuggōnō jah haírtanē. (13) jah áusōna mannē gaháusidēdun frōdein aīwaggēljōns.

afliētan VII leave, forgive  
 aglō f. 8.1 distress  
 ahma m. 8.1 spirit  
 aīwaggēljō f. 8.1 gospel  
 allaprō from all sides  
 anabiudiþ he commands  
 atta m. 8.1 father, the Father  
 áugō n. 8.1 eye  
 áuk cj. for  
 áusō n. 8.1 ear  
 brinnō f. 8.1 fever  
 fiskja m. 8.1 fisherman  
 fráuja m. 8.1 lord, the Lord

frōdei f. 8.1 wisdom  
 gaháiljan heal  
 gaháusjan hear  
 gajukō f. 8.1 parable  
 Galeilaia N-D, A-an Galilee  
 gasafvan V see  
 gasiþja m. 8.1 companion  
 gatáujan do, make  
 haírtō n. 8.1 heart  
 háitan VII call  
 Kafarnaum Capernaum  
 ligan V lie, recline  
 managei f. 8.1 multitude

manna m. 8.3 man  
 marei f. 8.1 sea, lake  
 namō n. 8.1 name  
 nuta m. 8.1 catcher  
 rōdjan 8.4 speak  
 Seimōn, A -u, G -is Simon  
 siukei f. 8.1 sickness  
 skip n. ship, boat  
 suns at once, soon  
 swafhrō f. 8.1 mother-in-law  
 tuggō f. 8.1 tongue  
 un hulþō f. 8.1 evil spirit  
 úrráisjan raise  
 usgagg 2 sg. go forth!  
 usiddja 3 sg. went forth  
 usliþa m. 8.1 paralytic  
 usniman IV take away  
 uswairpan III cast out  
 út adv. out

8.1. *n*-declension nouns include all three genders:

	MASCULINE	NEUTER	FEMININE	
	'cock'	'heart'	'multitude'	'tongue'
sg. N	hana	haírtō	managei	tuggō
A	hanan	haírtō	managein	tuggōn
G	hanins	haírtins	manageins	tuggōns
D	hanin	haírtin	managein	tuggōn
pl. N-A	hanans	haírtōna	manageins	tuggōns
G	hananē	haírtanē	manageinō	tuggōnō
D	hanam	haírtam	manageim	tuggōm

aba m. 'man, husband' has pl. G *abnē*, D *abnam*. *aúhsa* m. 'ox' has pl. G *aúhsnē*. *namō* n. 'name' has pl. N-A *namna*, G *namnē*, D *namnam*. *watō* n. 'water' has pl. D *watnam*.

8.2. Decline like:

- (a) *hana*: *blōma* 'flower,' *skula* 'debtor,' *haúrnja* 'trumpeter'  
 (b) *haírtō*: *áugadaúró* 'window,' *kaúrnō* 'grain,' *þaírkō* 'hole'  
 (c) *managei*: *áiþei* 'mother,' *balþei* 'boldness,' *ðiupei* 'depth'  
 (d) *tuggō*: *driusō* 'slope,' *hēþjō* 'chamber,' *mizdō* 'reward'

8.3. *manna* m. 'man' is declined as follows:

sg. N	manna	pl. N	mans, mannans
A	mannan	A	mans, mannans
G	mans	G	mannē
D	mann	D	mannam

8.4. The present participle, which has a stem in *-nd-*, is declined like *hana*, *haírtō*, *managei*, above, but also has the masculine nominative singular ending *-s*, as in *qimands* 'coming' beside *sa qimanda* 'the coming one, he who is to come':



PRELIMINARY EXERCISES

	MASCULINE	NEUTER	FEMININE
sg. N	qimanda, qimands	qimandō	qimandei
A	qimandan	qimandō	qimandein
G	qimandins	qimandins	qimandeins
D	qimandin	qimandin	qimandein
pl. N-A	qimandans	qimandōna	qimandeins
G	qimandanē	qimandanē	qimandeinō
D	qimandam	qimandam	qimandeim

8.5. A collective singular subject often has a plural verb, e.g., *andhōf sō managei* (sg.) *jah qēpun* (pl.) 'the multitude answered and (they) said.'

PHONETIC NOTATION

8.6. The brackets [ ] denote phonetic notation. The symbols [a ā ē f i j k l m n ð p r s t þ u ū z] represent the corresponding Gothic spellings as they are used in comparative Gothic grammar. The following symbols require separate attention:

- [aj] like *at* in NE *aisle*, NHG *Kaiser*
- [aw] like *au* in NE *kraut*, NHG *Haus*
- [æ] like *a* in NE *at*
- [b] like *b* in Go. *bandi*, *lamb*
- [b̥] like *b* in Go. *haban* or like NE *v* formed with both lips
- [č] like *ch* in NE *church*
- [d] like *d* in Go. *driusō*, *land*
- [ð] like *d* in Go. *fadar* or like *th* in NE *father*
- [e] like *e* in NE *etch*, NHG *Bett*
- [ē] like *e* in NE *etch*, NHG *Bett* when prolonged
- [ə] like *a* in NE *about*, *china*, *sofa*
- [g] like *g* in NE *go*, *dog*
- [g̊] like *g* in Go. *dagōs*, North German *sagen* (see 1.9)
- [h] like *h* in NE *he*, also like the aspiration accompanying the first [t] in NE *title* [tʰajt]
- [i] like *i* in NE *pique*, NHG *wider*, or like *ei* in Go. *weis*
- [iw] like *ew* in NE *few*, but with stress on [i]: [iʷ]
- [j] like *j* in NE *judge*
- [ŋ] like *ng* in NE *song*
- [o] like *au* in Go. *daūhtar* or like *o* in NHG *doch*
- [ō] like *o* in NHG *doch* when prolonged
- [š] like *sh* in NE *she*
- [w] like *w* in NE *we*; [ʷ] denotes lip-rounded articulation

- [x] like *ch* in NHG *ach*
- [z] like *z* in NE *azure*
- [ā<sup>n</sup> ī<sup>n</sup> ū<sup>n</sup>] represent long nasal vowels.
- [l̥ ʃ ɱ ɳ ɰ ɹ] are syllabic, as in NE *little kitten* [ɳd] for [ænd].
- [ˀ], as in NE *apt* [æpˀt], indicates unreleased breath.
- [h̥] denotes voiceless articulation.
- [+] denotes a clear-cut syllable break, as in NE *night + rate* (with open juncture) beside *nirate* (with close juncture).
- [∅] ("zero") indicates the absence or loss of a sound.
- [ ] below a vowel indicates a high tongue position (10.7). [ ] below a consonant indicates that the point of the tongue is turned upward and curled back (retroflexed).

8.7. The Gothic texts on pages 38 and 42 are shown below in phonetic transcription. For the purposes of comparative grammar, Gothic *ai au iu g h hv* are assumed to retain their archaic values, vowel length is assumed to be distinctive, and long (prolonged) consonants are represented by double symbols.

ðō pæræbəl əv ðō sōər ŋ ðō sīd

(3) ... saj urrann sa sēands du sēan frajwa sīnamma. (4) jax warþ, miþþani sesō, sum rextis gadraws for wix, jax k<sup>w</sup>ēmum fuglōs jax frētun þata. (5) anþaruþ-þan gadraws ana stajnamma, þari ni xabajða erþa managa, jax suns urrann in þizi ni xabajða diwpajzōs erþōs. (6) at sunnin þan urrinnandin ufbrann, jax untē ni xabajða wortins gaþorsnōða. (7) jax sum gadraws in þornuns; jax ufarstigun þaj þornjus jax afx<sup>w</sup>api-ðēðun þata, jax akran ni gaf. (8) jax sum gadraws in erþa gōða jax gaf akran urrinnandō jax waxsjandō, jah bar ajn þrins tīguns jax ajn seks tīguns jax ajn texuntēxund.

ðō sōər ŋ ðō sīd-eksplōnēšan

(14) sa sējands word sējip. (15) aþþan þaj wiþra wix sind, þari sēaða þata word; jax þan gaxawsjand unkarjans, suns k<sup>w</sup>imip satanas jax usni- miþ word þata insēanō in xertam izē. (16) jax sind samalikō þaj ana stajnamma sēanans, þaj-i þan xawsjand þata word, suns miþ faxēðaj nimand ita, (17) jax ni xaband wortins in sis ak x<sup>w</sup>ilax<sup>w</sup>erþaj sind; þaþrōx biþē k<sup>w</sup>imip aglō eþþaw wrakja in þis wordis, suns gamarzjanda. (18) jax þaj sind þaj in þornuns sēanans, þaj word xawsjandans, (19) jah sorgōs þizōs libajnajs jax afmarzins gabins jax þaj bi þata anþar lustjus inn atgagandans afx<sup>w</sup>apjand þata word, jax akranalaws werþip. (20) jax þaj sind þaj ana erþaj þizaj gōðōn sēanans þaj-i xawsjand þata word jax andnimand jax akran berand, ajn þrins tīguns jax ajn seks tīguns jax ajn texuntēxund.

# GOTHIC TEXTS



9  
**i- AND u-DECLENSIONS;  
CONSONANTS**

*The Parable of the Sower and the Seed: Mark iv.3-8*

(3) ... *sái* urrann sa saians du saian *fráíwa* seinamma. (4) jah warþ, miþþaneí saísō, sum rahtis gadráus faúr wig, jah qēmun fuglōs jah frētun þata. (5) anþarup-þan gadráus ana stáinahamma, þarei ni habáida airþa managa, jah suns urrann in þizei ni habáida diupáizōs airþōs; (6) at sunnin þan urrinnandin ufbrann, jah untē ni habáida waúrtins gabaúrsnōða. (7) jah sum gadráus in þaúrnuns; jah ufarstigun þái þaúrñjus jah afvapi-dēdun þata, jah akran ni gaf. (8) jah sum gadráus in airþa gōða jah gaf akran urrinnandō jah wahsjandō, jah þar áin 'l' jah áin 'j' jah áin 'r'.

(3) *fráíwa seinamma*] '(with) his seed,' an instrumental dative.

(5) *anþarup-þan* for *anþar-uh-þan*. -h in -(u)h 'and' (also in *jah* 'and,' *nih* 'and not, nor,' *nuh* 'then?') may be assimilated to the initial consonant of a following word.

*diupáizōs airþōs*] partitive genitive (3.4).

(6) at *sunnin þan urrinnandin*] see 9.5, below.

afvappjan choke  
áin . . . áin n. one . . . another  
akran n. fruit  
anþar-uh-þan and another  
at (+D/A) at, by, from  
bafran IV bear  
diupáizōs f. G sg. deep  
fra-itan V devour  
fráiw n. seed  
fugls m. bird  
gadriusan II fall, fail  
gabaúrsnan be withered

giban V give, yield  
gōða f. A sg. good  
in þizei because  
j' (A saifs tiguns) sixty  
'l' (A þrins tiguns) thirty  
managa f. A sg. much  
miþ-þan-ei while, when  
'r' (taihuntēhund) a hundred  
rahtis namely, indeed  
saian VII sow  
saians m. sower  
seinamma n. D sg. his

stáinahamma D sg. adj.	stony (place)	ufarsteigan I	mount up
sum n.	some, one	ufbrinnan III	scorch
sum . . . sum n.	one . . . the other	urrinnan III	go forth, spring up,
sunnō n. (also f.)	sun		rise
þar-ei	where	wahsjan VI	grow, increase
þaúrnu m. 9.3	thorn	waúrts f. 9.1	root

9.1. Gothic *i*-declension nouns are masculine or feminine:

		MASCULINE		FEMININE	
		'court'	'place'	'grace'	'joy'
sg.	N	gards	staps	ansts	fahēþs
	A-V	gard	staþ	A-[V] anst	fahēþ
	G	gardis	stadis	anstáis	fahēdáis
	D	garda	stada	anstái	fahēdáí
pl.	N	gardeis	stadeis	ansteis	fahēdeis
	A	gardins	stadins	anstins	fahēdins
	G	gardē	stadē	anstē	fahēdē
	D	gardim	stاديم	anstim	fahēðim

Nominative singular -s does not occur after short vowel plus *r*, e.g., *baúr* m. 'son,' or after *s*, e.g., *runs* m., A *runs* 'a running,' *náus* m. 'corpse' has pl. N *naweis*, A *nawins*. *háims* f. 'village' follows *ansts*, above, in the singular but *giba* (6.3) in the plural. Feminine abstracts in -eins, e.g., *láiसेins* 'doctrine,' have pl. N -ōs, G -ō, as in *giba*, but otherwise follow *ansts*.

9.2. Decline like:

- (a) *gards*: arms 'arm,' *hups* 'hip,' *muns* 'thought,' *sáivs* 'sea'
- (b) *staps*: *brūþfaps* 'bridegroom,' *juggaláuþs* 'young man'
- (c) *ansts*: *andahafts* 'answer,' *mahts* 'power,' *táikns* 'token'
- (d) *fahēþs*: *arbáþs* 'labor,' *manasēþs* 'man-seed, mankind'

9.3. *u*-declension nouns consist chiefly of masculines and feminines, which are declined alike, e.g., *sunus* m. 'son':

sg.	N	sunus	pl. N	sunjus
	A-V	sunu	A	sununs
	G	sunáus	G	suniwē
	D	sunáu	D	sunum

*u* *au* may interchange in endings: -us for -aus, -au for -u, etc. Only vestiges of neuters occur, e.g., *faihu* 'cattle,' D *áu*.

9.4. Decline like *sunus*: m. *fōtus* 'foot,' m. *magus* 'boy,' m. *sidus* 'custom,' m. *tunþus* 'tooth,' f. *kinnus* 'cheek.'

9.5. Absolute phrases, denoting time or circumstances, have no syntactic relation to other parts of sentences. A dative absolute contains a participle modifying a dative noun or pronoun: *at sunnin þan urrinnandin* 'when the sun came out,' *þáim swa waurþanam* (past participle, 10.4) 'these things thus having come to pass,' *at libandin abin* 'while the husband lives.'

## MOVABLE ORGANS OF SPEECH

9.6. In addition to the lungs, the following movable organs have speech functions:

(a) In the larynx, which forms the upper part of the windpipe, the breath passage may be opened, narrowed, or closed by two liplike folds of elastic membrane, the **vocal lips**. In ordinary breathing, these lips are separated, and the breath flows between them without modification. If, however, they are drawn lightly together and are set into vibration by breath forcing its way between them, the sound of voice is produced. For "whispering voice" they are pressed firmly together except for a small cleft, and the breath rustles as it flows between them. Complete closure of the opening between the vocal lips, called the **glottis**, shuts off the breath.

(b) The **velum** (soft palate) with its pendant tip, the **uvula**, forms the rear, movable roof of the mouth. The velum may be raised to meet the back wall of the upper throat passage, thus sealing the adjoining entrance to the nasal cavities, or may be relaxed and lowered so as to permit nasal breathing.

(c) The size and shape of the resonating chamber embracing the mouth and the upper throat cavity (called the pharynx) may be variously altered by the **tongue**, the **lower jaw**, the **lips**, and to some extent the pharyngeal and cheek muscles.

## PHONETIC CLASSIFICATION OF CONSONANTS

9.7. For a **voiceless** consonant, the vocal lips neither vibrate nor produce whispering voice; for a **voiced** consonant, they are set into vibration (9.6a). Thus, with the addition of vocal vibration, the voiceless hiss [s] becomes the voiced buzz [z]; the vibration is especially noticeable if the ears are stopped. The same contrast can be heard in pronouncing the pairs [f b], [þ ð], [š ž], [č j], [x ǥ], [p b], [t d], and [k g], provided that each consonant is sounded aloud without an accompanying vowel.

9.8. Consonants are generally characterized by narrowing or closure of the breath passage; for example:

- (a) At the lips for **labial** [p b m f b̥]  
 (b) At or near the front teeth for **dental** [þ ð t d n l r s z š ž č j]  
 (c) At the hard palate, the bony roof of the mouth, for **palatal** [j] (and for [k g ŋ x ǥ] when formed as palatals)

- (d) At the velum for **velar** [k g ŋ x g]  
 (e) At both the lips and the velum for **labiovelar** [w k<sup>w</sup> x<sup>w</sup>]  
 (f) At the vocal lips for **glottal** [h], though breath friction for [h] can be produced without glottal narrowing

9.9. With respect to the manner in which the breath is modified, the foregoing consonants may be classified into:

- (a) **Stops**, viz., [p b t d k k<sup>w</sup> g], for which the breath is suddenly pent up and/or released  
 (b) **Affricates**, viz., [č j], for which stopped breath is released through a narrow opening so as to produce friction  
 (c) **Fricatives**, viz., [f b̥ þ ð x x<sup>w</sup> ǥ h] and the sibilants [s z š ž], for which the breath flow is impeded and frictional  
 (d) **Liquids**, including the lateral [l], for which the breath flows around one or both sides of the tongue, and [r]  
 (e) **Nasals**, viz., [m n ŋ], for which the mouth remains stopped while the velum is lowered to permit nasal breathing  
 (f) **Semivowels**, viz., [j w], for which the breath is modified by frictionless vowel glides, [j] corresponding to the vowel [i] and [w] to the vowel [u]

9.10. The consonants described above, with the exception of [h], are summarized in the following table. Where two consonants are listed together without intervening punctuation, the first is voiceless and the second voiced:

	LABIAL	DENTAL	PALATAL	PALATAL OR VELAR	LABIOVELAR
Stops	p b	t d		k g	k <sup>w</sup>
Affricates		č j			
Fricatives	f b̥	þ ð, s z, š ž		x ǥ	x <sup>w</sup>
Liquids		l, r			
Nasals	m	n		ŋ	
Semivowels			j		w

[þ ð] may be further distinguished as interdental, [s z] as postdental, and [š ž č j] as palatodental.

# 10 PRESENT INDICATIVE; WEAK FORMS OF ADJECTIVES; VOWELS

*The Sower and the Seed—Explanation: Mark iv.14–20*

(14) Sa saijands waurd saijþ. (15) aþþan þái wiþra wig sind, þarei saiaða þata waurd; jah þan gaháusjand unkarjans, suns qimiþ Satanas jah usnimiþ waurd þata insaianō in hairtam izē. (16) jah sind samaleikō þái ana stáinahamma saianans, þáici þan háusjand þata waurd, suns miþ fahēdái nimand ita. (17) jah ni haband waurtins in sis ak lveilalvafrbái sind; þaþrōh biþē qimiþ aglō aþþáu wrakja in þis waurdis, suns gamarzdans. (18) jah þái sind þái in þaurnuns saianans, þái waurd háusjandans. (19) jah saurgōs þizōs libáináis jah afmarzeins gabeins jah þái bi þata anþar lustjus inn atgaggandans aflvapjand þata waurd, jah akranaláus wairþiþ. (20) jah þái sind þái ana airþái þizái gōdōn saianans þáici háusjand þata waurd jah andnimand jah akran bafrand, áin 'l' jah áin 'j' jah áin 'r'.

(14) *saijands* MS for *saiands*    *saiþiþ* MS for *saiþi*.

(15) *þái* 'these, those' refers to persons except in verse 19.

(19) *þái bi þata anþar lustjus* lit. 'those desires about the other thing,' i.e., desires concerning other things.

afmarzeins f. deceitfulness  
aþþáu or  
ak but  
akranaláus fruitless  
anþar other, second  
atgaggan come, go, enter  
aþþan but, however  
fahēps f. joy

gabei f. riches, wealth  
gamarzjan offend  
gōða 10.4 good  
háusjan hear, harken  
lveilalvafrbái m. N pl. inconstant  
inn adv. in, within  
insaian VII 10.4 sow in  
libáins f. life

lustus m. desire, lust  
niman IV take, accept  
samaleikō likewise  
Satanas Satan  
saurga f. sorrow, care  
sind are (3 pl.)

þái-ei those who  
þaþrōh afterward  
unkarja 10.4 careless (one)  
wiþra against, by  
wrakja f. persecution

10.1. The Gothic present, which also expresses the future, includes the same persons and numbers as the preterit; an active and a passive voice; indicative, optative, and imperative moods; the infinitive; and the present participle.

10.2. The present indicative active and passive of the strong verb *baيران* 'bear' and the weak verbs *nasjan* 'save,' *sōkjan* 'seek,' *haban* 'have,' and *salbōn* 'anoint' are representative of nearly all Gothic verb classes:

ACTIVE						
sg.	1	baíra	nasja	sōkja	haba	salbō
	2	bafris	nasjis	sōkeis	habáis	salbōs
	3	bafrīþ	nasjiþ	sōkeiþ	habáiþ	salbōþ
du.	1	bafrōs	nasjōs	sōkjōs	habōs	[salbōs]
	2	bafrats	nasjats	sōkjats	[habáits]	[salbōts]
pl.	1	bafram	nasjam	sōkjam	habam	salbōm
	2	bafrīþ	nasjiþ	sōkeiþ	habáiþ	salbōþ
	3	bafrand	nasjand	sōkjand	haband	salbōnd
PASSIVE						
sg.	1	bafrada	nasjada	sōkjada	habada	salbōða
	2	bafraza	nasjaza	sōkjaza	[habaza]	[salbōza]
	3	bafrada	nasjada	sōkjada	habada	salbōða
pl. 1–3		bafranda	nasjanda	sōkjanda	habanda	salbōnda

10.3. Conjugate in the present indicative like:

- (a) *baيران*: *niman* 'take,' *steigan* 'ascend,' *skeinan* 'shine'
- (b) *nasjan*: *lagjan* 'lay,' *matjan* 'eat'
- (c) *sōkjan*: *fōdjan* 'feed,' *mikiljan* 'magnify, glorify'
- (d) *haban*: *hatan* 'hate,' *liugan* 'marry,' *witan* 'watch'
- (e) *salbōn*: *frijōn* 'love,' *skalkinōn* 'serve'

10.4. Declension of adjectives and past participles may be weak or strong. Whereas the weak declension is based on Indo-European *n*-stems, the strong declension is based on *o*- and *ā*-stems. The strong declension is used when adjectives are undetermined, that is, not preceded by determiners (definite articles or pronouns). The weak declension is used when determiners precede the adjective and when the adjective itself "determines" the nominal phrase. Some

adjectives that are inherently definite, such as comparatives, take the weak declension when not preceded by determiners. The weak or *n*-declension of adjectives and past participles has the same endings as *hana*, *hairto*, *tuggō* (8.1):

	MASCULINE	NEUTER	FEMININE
sg. N	blinda 'blind'	blindō	blindō
A	blindan	blindō	blindōn
G	blindins	blindins	blindōns
D	blindin	blindin	blindōn
pl. N-A	blindans	blindōna	blindōns
G	blindanē	blindanē	blindōnō
D	blindam	blindam	blindōm

This declension is used after *sa*, *þata*, *sō* (as above in Mark iv.20: *þai ana airþai þizai gōdōn saianans*) for *sama* 'same' and *silba* 'self,' and for nouns/adjectives like *unkarjans* 'careless (ones)' in Mark iv.15. Comparative adjectives, e.g., *jūhiza* 'younger,' are always weak but are declined in the feminine like *managei*, not like *tuggō*.

#### OBSTRUENTS, RESONANTS, VOWELS

10.5. In forming stops like [p b t d k g] and affricates like [č ʃ], it will be observed that each requires a complete obstruction of the breath passage. True fricatives, e.g., [f b þ ð s z], require a partial obstruction. Stops, affricates, and fricatives are accordingly classified as *obstruents*; as a rule, they are nonsyllabic. Liquids and nasals, on the other hand, are as a group less obstructed in formation and may alternate between nonsyllabic and syllabic function, e.g., NE [l/ʎ] in [bætlɪŋ] beside [bætlʃ] and [n/ŋ] in [lajtɪŋ] beside [lajtɪŋ]. Still less obstructed are such semivowel-and-vowel alternants as NE [j/i] in [iŋdʒan/iŋdʒan] and [w/u] in [biwæk/biwæk]. Such alternants, together with liquids and nasals, form a class of *resonants*. Unlike obstruents and resonants, vowels are always syllabic and relatively unobstructed in their formation. It must be noted, however, that these distinctions are more relative than absolute. Thus [h], though sometimes genuinely fricative, can be formed with less obstruction than is required for a vowel, and [s ʃ], though not often considered as syllabics, serve in syllabic function in NE [pst] 'listen!' [ʃ] 'be quiet!'

#### PHONETIC CLASSIFICATION OF VOWELS

10.6. The formation of vowels and their phonetic interrelationships can be described most simply in terms of the positions assumed by the tongue and

lips, though in reality the quality of a vowel is determined by the overall contour and condition of the resonating cavity, so that the position assumed by one movable organ may be offset to some extent by compensatory adjustments of other movable organs.

10.7. A vowel is described as *high* (close) or *low* (open), depending upon the height of the tongue in the mouth. In pronouncing [i ē ē ā], for example, it will be observed that the tongue is close to the palate for [i] but lowered progressively for [ē ē ā]. A similar lowering can be observed in pronouncing [ū ō ō ā]. For [a] the tongue is approximately midway between high and low:

	FRONT	CENTRAL	BACK
High	i		ū
High-mid	ē		ō
Mid		ə	
Low-mid	ē		ō
Low		ā	

The tongue may also be narrowed and raised slightly by tensing it, e.g., for [i ē ū] as opposed respectively to [i e u].

It will be noticed further that the tongue rises toward the front palate for the *front* (palatal) vowels [ē ē i], whereas the ascent is toward the back palate for the *back* (velar) vowels [ō ō ū]. For the *central* vowels [ə ə] neither the front nor the back of the tongue predominates.

With respect to the shape of the lips, vowels are classified as *lip-rounded* (or simply *rounded*), e.g., [ū u ō ō], *unrounded*, e.g., [i i ē ē], or *neutral*, e.g., [ə ə].

For *oral* vowels the velum is raised to meet the back wall of the pharynx, thus preventing the breath from passing through the nasal cavities. For *nasal* vowels, e.g., those of Modern French, the velum is lowered, and the breath flows simultaneously through the mouth and the nasal cavities.

A *diphthong*, in a narrow sense of the term, is a combination of a vowel with a semivowel in the same syllable. If the semivowel glide element occurs first and the vowel element second, e.g., NE [je] in [jes] and [we] in [wet], the combination is called a *rising* (crescendo) diphthong. If the vowel element occurs first, e.g., NE [aj] in [ajl] and [aw] in [krawt], the combination is described as a *falling* (decrecendo) diphthong. In Indo-European phonology the term "diphthong" is often used with a broader meaning, also including falling combinations of vowels with liquids and nasals ([el er em en], etc.) and sometimes the corresponding rising combinations as well ([le re me ne], etc.).

The factors of length, pitch, and stress, though relevant to the description of vowels, have wider applications and will be considered separately (see 11.8; 12.8; 17.7).

## II STRONG FORMS OF ADJECTIVES; PHONOLOGIC AND ANALOGIC CHANGE

*The Prodigal Son: Luke xv.11-16*

(11) ... mannē sums áhta twans sununs. (12) jah qap̄ sa jūhiza izē du attin: atta, gif mis sei undrinnái mik dáil áigimis. jah disdáilida im swēs sein. (13) jah afar ni managans dagans bráhta samana allata sa jūhiza sunus jah afláip̄ in land fairra wisandō. jah jáinar distahida þata swēs seinata libands usstiuriba. (14) biþē þan frawas allamma, warþ hūhrus abrs and gawi jáinata, jah is dugann alaparba wairþan. (15) jah gagands gahaftida sik sumamma baúrganē jáinis gáujis, jah insandida ina háipjōs seináizōs haldan sweina. (16) jah gafrnida sad itan haúrnē þōei matidēdun sweina, jah manna imma ni gaf.

(12) *seins\** always refers to the subject of its own clause; use of a genitive like *is* in this context is extremely rare.

(15) háipjōs seináizōs] 'to his field,' a genitive of place.

abrs 11.1 great, mighty  
afleiþan I go away  
áigin n. property  
áihtra had (3 sg.)  
alaparba 10.4 very poor  
alls 11.1 all, every, whole  
baúrgja m. citizen  
dáils f. share, portion  
disdáiljan divide, share  
distahjan waste, scatter  
duginnan III begin  
frawisan V (+D) spend, exhaust  
gaggan go

gahaftjan sik join  
gafrnjan yearn, long  
gif give! (2 sg.)  
háipi f. field, heath  
haldan VII tend, hold, feed  
haúrn n. husk, horn  
hūhrus m. famine, hunger  
jáinis 11.1 that  
jūhiza younger  
land n. land  
liban live  
manags 11.1 many, much, great  
matjan eat

mik A, mis D me  
sad (= sap) itan eat one's fill  
samana adv. together  
sei f. which, who  
seins\* 11.1 his, his own  
sums 11.1 a certain, some  
sunus m. son

swein n. swine, pig  
swēs sg. 3.1 possessions  
twái m., A twans two  
þō-ei n. A pl. that, which  
undrinnái is coming to  
usstiuriba riotously

11.1. When not declined weak (10.4), adjectives and past participles follow the strong declension, e.g., *blinds* 'blind.'

	MASCULINE	NEUTER	FEMININE
sg. N	blinds	blind, blindata	blinda
A	blindana	blind, blindata	blinda
G	blindis	blindis	blindáizōs
D	blindamma	blindamma	blindái
pl. N	blindái	blindái	blindōs
A	blindans	blinda	blindōs
G	blindáizē	blindáizē	blindáizō
D	blindáim	blindáim	blindáim

These endings are partly those of nouns like m. *dags*, n. *waird*, f. *giba* and partly those of pronouns:

m. sg.	A	-ana	as in	þana and ina	
	D	-amma	as in	þamma and imma	
pl.	N	-ái	as in	þái	
	G	-áizē	as in	þizē and izē	
n. sg.	N-A	-ata	as in	þata and ita	
	D	-amma	as in	þamma and imma	
pl.	G	-áizē	as in	þizē and izē	
f. sg.	G	-áizōs	as in	þizōs and izōs	
	pl.	G	-áizō	as in	þizō and izō
m.-n.-f. pl.	D	-áim	as in	þáim and im	

A few adjectives (and all possessives) are invariably strong, e.g., *alls* 'all,' *jáinis* 'that,' *sums* 'some,' *meins* 'my.'

11.2. The noun endings of a few strong adjectives follow other vowel-declension nouns, e.g., m. *niuþis* 'new' like *harjis* (2.3), *wilþeis* 'wild' like *hairdeis* (2.3); n. *wailamēri* 'of good repute' like *kuni* (3.1); f. *wōþi* 'sweet' like *bandi* (6.3). The extant forms of a few other adjectives differ from these only in the nominative singular of all genders and in the neuter accusative and gen-

itive singular: m.-f. *brüks*, n. *brük* 'useful,' n. G *sketris* 'clear' (*i*-declension, 9.1); m. *manwus*, n. *manwu* 'ready,' f. *þaürsus* 'withered' (*u*-declension, 9.3).

11.3. The N sg. -s does not occur after *r* preceded by a short vowel or after *s*, e.g., *unsar* 'our,' *läus* 'empty.' Possessives in -*r* and predicate adjectives have no n. N-A -*ata*.

11.4. After vowels or diphthongs, *b d* are replaced respectively by *f þ* when occurring finally or before final -s, but *b d* may be leveled in spelling: G *twalibē*, N *twaltf* or -*lib* 'twelve'; m. sg. D *gōdamma*, N *gōþs* or *gōds* 'good.'

11.5. Decline like *blinds* (or according to 11.3-4, as indicated): *arms* 'poor,' *diups* 'deep,' *frōþs* (11.4) 'wise,' *izwar* (11.3) 'your,' *baürans* 'born,' *nasibs* (11.4) 'saved.'

#### PHONEMES AND ALLOPHONES

11.6. The segmental phonemes of a language or dialect are its contrasting classes of vowel and consonant sounds. NE /i æ/, for example, contrast in *it at*, /l r/ in *led red*. (The diagonals / / indicate that the symbols are phonemic.) Two or more speech sounds that occur as members of the same phoneme constitute its allophones. Thus a speaker of English may pronounce *middle* with voiced-postdental-velarized-syllabic [ʃ], *mirthless* with partly voiceless-dental-centralized-nonsyllabic [tʃ], and *billion* with voiced-postdental-palatalized-nonsyllabic [ʃ]. Neither these nor other types of English *l*-sounds contrast with each other; all are members of a single phoneme.

The phonemic status of speech sounds may vary greatly from language to language or from dialect to dialect. English /l/ and /r/ contrast, for example, but Japanese [l] and [r] do not. Conversely, Welsh contrasts voiced /l/ with voiceless /l̥/, whereas English [l] and [l̥] occur only as co-allophones, that is, as allophones of the same phoneme.

11.7. When co-allophones alternate in conformity with their phonetic environment, they are in complementary distribution (complementation). Thus, in its place of articulation, dental [l] in *mirthless* conforms with dental /p/, postdental [ʃ] in *middle* with postdental [d]. In its manner of articulation, NE /p/ is exploded and aspirated initially in *pat* [pʰæt] but is exploded without aspiration in *spat* [spæt], in which the exhalation for /s/ lowers the breath pressure. For [p'] in *apt* [æp't], *chapman* [tʃæp'mən], on the other hand, the breath remains pent up; it is released only in articulating the following stop or nasal. Less commonly, co-allophones may occur in the same phonetic environment; they are then in free variation. Thus NE [pʰ p p'] may occur finally, as in *tap*.

11.8. Prosodic (suprasegmental) phonemes embrace contrastive features of length (e.g., L *mālus* 'apple tree' vs. *malus* 'bad,' It. *cassa* 'case' vs. *casa* 'house'), stress (NE *insult* vs. *insült*), pitch (NE *yes?* 'really?' vs. *yes* 'of course?'), and juncture (NE *night + rate* with open juncture vs. *nitrate* with close juncture).

#### PHONOLOGIC CHANGE

11.9. Changes in the phonemic status of speech sounds form two major patterns: if some or all allophones of originally separate phonemes coalesce and so no longer contrast with each other, the result is a merger; if co-allophones acquire separate phonemic status, the result is a split.

The processes involved in phonologic change are of two general types, conditioned and unconditioned.

(a) Conditioned changes occur only in certain phonetic contexts. Among the varieties of conditioned change, the most common is assimilation, through which the articulations of different neighboring sounds are harmonized. In OE *henep* > NE *hemp*, for example, /n/ has become bilabial /m/ by assimilation to bilabial /p/; in OE *æmette*, > NE *ant*, /m/ has been assimilated to /t/; in IE *jug-tós* > *juk-tós* p.p. 'yoked,' voiced /g/ became voiceless in combination with the following voiceless /t/. In dissimilation, on the other hand, like neighboring sounds become less similar in articulation, as in L *marmor* > OFr. *marbre* > NE *marble*. Loss of syllables through dissimilation, as in NE *gently* for \**gentle-ly*, is called hapology. Other varieties of conditioned change include transposition or metathesis (NE *aks* beside *ask*) and addition or excretion (Sp. *e-straic* for English *strike*, NE *ath-a-letic*, ME *soun* > NE *sound*). Conditioned change in juncture, as in NE *moum-pitcher* for *moving picture*, *jeat-chet?* for *did you eat yet?*, *gov'ment* for *government*, is called sandhi.

(b) Unconditioned changes are not limited to certain sound combinations. Proto-Italic /x/, for instance, became /h/ in Old Latin and was subsequently lost, and Indo-European /ā ð/ merged in preliterate Germanic, regardless of the phonetic contexts in which these phonemes occurred.

11.10. Though both phonetic and phonemic analyses help to explain how phonologic changes occur, neither explains why. Subconscious mimicry and leveling may spread such innovations from speaker to speaker and from word to word, but only rarely is the source of a change identifiable. The phonemic system of a language may be modified if its speakers absorb a large foreign-speaking substratum whose members pronounce the language with the speech habits and contrasts of their native tongue. Bilingualism in border areas may have a similar effect, eventually modifying the pronunciation of monoglots. It appears likely, too, that the phonemic systems of languages tend to be symmetrical, so that a disruption in one segment of a system may bring about a realignment of other segments. When the speakers of a language become separated into groups, whether through migration or through the presence of topographic or social barriers, dialectal differences often arise. When the contact between two related dialects has been lost, they may become progressively divergent, especially if subject to different local influences. Social ascendancy of individual dialects, linguistic fashions and shibboleths, taboos, class consciousness, and perhaps other influences as well may be contributing factors.



## ANALOGIC CHANGE

11.11. Speech is dependent upon a complex of neuromuscular habit patterns. In a narrow sense, **analogic change** is a process by which linguistic usage is altered or created to conform with these patterns. In learning English, for example, a child soon acquires the habit of forming *s*-plurals in such words as *boys*. If he extends this habit to *sheep* and *man*, the analogic plurals *sheeps* and *mans* result. Similarly, "incorrect" weak preterits like *knowed* and *growed* are based on the same habit that produces the "correct" form *sowed*, which is in turn an analogic replacement of a strong preterit (OE *sēow*). Pronunciation, syntax, and meaning as well may be modified by analogy, an analogic replacement often completely superseding the corresponding historic development.

In a broader sense, analogic change includes some inventive processes. Thus folk etymology (metanalysis) attempts to make forms more meaningful: *spit-tin' image* for *spit and image*, Irish English *Mary McDillon* for *Mary Magdalene*. Contamination alters one word or phrase through association with another, as in *whirlcane* < *whirlwind* : *hurricane*, *why for* < *why* : *what for*.

12  
**IMPERATIVE;  
 FIRST PERSON PRONOUN;  
 INDO-EUROPEAN /p t k s/**

*The Return of the Prodigal: Luke xv.17-24*

(17) Qimands þan in sis qaþ: Iyan filu asnjē attins meinis ufarassáu haband hláibē, iþ ik hūrráu fraqistna. (18) usstandands gagga du attin meinamma jah qþa du imma: atta, frawaurhta mis in himin jah in andwairþja þeinamma; (19) ju þanaseiþs ni im wairþs ei háitáidáu sunus þeins; gatawei mik swē ámana asnjē þeináizē. (20) jah usstandands qam at attin seinamma. nauþþanuh þan faírra wisandan gasalv ina atta is jah infeinōða jah þragjands dráus ana hals is jah kukida imma. (21) jah qaþ imma sa sunus: atta, frawaurhta in himin jah in andwairþja þeinamma; ju þanaseiþs ni im wairþs ei háitáidáu sunus þeins. (22) qaþ þan, sa atta du skalkam seinám: sprautō bringiþ wastja þō frumistōn jah gawasjþ ina jah gíþiþ figgragulþ in handu is jah gaskōhi ana fōtuns is; (23) jah bringandans stiur þana alidan ufsneiþiþ, jah matjandans wisam wáila; (24) untē sa sunus meins dáuþs was jah gagiunōða, jah fralusans was jah bigitans warþ. jah dugunnun wisan.

(17) *qimands þan in sis qaþ* cf. 12.4 and verses 18, 20, 23.

(18) *in andwairþja þeinamma* 'in thy presence' = 'before thee.'

(20) *nauþþanuh . . . wisandan* see 12.4.

(22), (23) *bringiþ for briggíþ, bringandans for briggandans*. An occasional *n* for [ŋ] is especially characteristic of Luke.

áins one  
 aljan bring up, fatten  
 andwairþi n. presence  
 asneis m. hireling, servant  
 bigitan V find  
 dáuþs dead

driusan II fall  
 ei that  
 figgragulþ n. finger ring  
 fōtus m. foot  
 fraqistnan perish  
 frawaurhta, with mis I have sinned

frumists	foremost, best	skalks m.	servant
gagiunan	be made alive	sprautō	quickly
gaskōhi n.	pair of sandals	stiur m.	calf, steer
gatawei	make! (imper. sg. 2)	swē as,	like, about
gawasjan	clothe	þanaseiþs	more, further
háitáidáu	I be called	þeins	thy, thine
hals m.	neck	þragjan	rush, run
handus f.	hand	ufarassus m.	abundance
Ivan filu	how many, how much	ufsneiþan I	slay
im am		usstandan VI	rise up
infeinan	be moved, pity	wáila (?wáila)	well
ju	now, already	wairþs	worthy
kukjan (+D)	kiss	wasti f.	garment
meins	my, mine	wisan V	feast
nauþþan-uh	yet, still		

12.1. The imperatives of *baíran* 'bear,' *sōkjan* 'seek,' *salbōn* 'anoint,' and *haban* 'have' are the following:

sg. 2	baír	sōkei	salbō	habái
3	baíradáu	sōkjadáu	[salbōdáu]	[habadáu]
du. 2	baírats	[sōkjats]	[salbōts]	[habáits]
pl. 1	baíram	sōkjam	[salbōm]	[habam]
2	baírþ	sōkeiþ	salbōþ	habáiþ
3	[baírandáu]	[sōkjandáu]	[salbōndáu]	habandáu

Before a vowel, *áu* is replaced by *aw*: infin. *gataujan* 'make, do,' imper. sg. 2 *gatawei*.

12.2. Conjugate in the imperative like:

- (a) *baíran*: *qíman* 'come,' *níman* 'take,' *haldan* 'hold, tend'  
 (b) *sōkjan*: *dōmjan* 'judge,' *rōðjan* 'speak,' *wenjan* 'hope'  
 (c) *salbōn*: *frijōn* 'love,' *idreigōn* 'repent,' *mitōn* 'consider'  
 (d) *haban*: *arman* 'pity,' *þahan* 'be silent,' *witan* 'watch'

12.3. The first person pronoun is declined as follows:

·	'I'	'we two'	'we'
N	ik	wit	weis
A	mik	ugkis	uns, unis
G	meina	ugkara*	unsara
D	mis	ugkis	uns, unis

The nominative is used chiefly for emphasis. The other case forms serve also as reflexive pronouns of the first person.

12.4. A participle modifying the subject or object of a finite verb often replaces a second finite verb: *qimands þan in sis qab* 'coming then (= when he came) to himself, he said,' *nauhþanuh þan fairan wisandan (A) gasahv ina (A) atta is* 'his father saw him being then (= when he was) still far away.'

12.5. A direct object need not be repeated: *þana galáusidēdi... gawandi-dēdi* 'had freed him... had converted (him),' *jah bringandans situr þana altan ufsneipib* 'and bringing (see 12.4) the fatted calf, slay (it).'

COMPARATIVE AND INTERNAL RECONSTRUCTION

12.6. In comparative reconstruction, the essential features of an unrecorded parent language like Indo-European are determined through comparing those of its most archaic known descendants. Thus a comparison of Sk. *ásmi*, Gk. Lesb. *émmi* and Lith. *esmi*, 'am' suggests that they have come from a common parent form, but to reconstruct it we must explain their mutual differences. First, we find /a/ in Sk. *ásmi* beside /e/ in Gk. Lesb. *émmi* and Lith. *esmi*, but comparative evidence shows that /a/ < /e/ is to be expected in Indo-Iranian, as also in Sk. *dāsa* = Gk. *déka* 'ten.' Next, /mm/ in Gk. Lesb. *émmi* beside /sm/ in Sk. *ásmi* and Lith. *esmi* shows a Lesbian-Thessalian assimilation, as in Lesb. *ámme* beside Sk. *asmán* 'us.' Finally, the accentuation of Lith. *esmi* is an innovation, as also in *esi* = Sk. *ási* 'thou art.' After such archaic forms of 'am' are explained, the parent form is reconstructed as *ésmi*.

Internal reconstruction, on the other hand, is based on analysis of individual languages. Comparative evidence does not explain, for example, the fact that IE *-os-* might produce *-as-* or *-az-* in Gothic medial syllables, as in *hláiwasnōs* 'graves' beside *arhvaznōs* 'arrows.' In this instance Gothic provides the explanation: through dissimilation, *-as-* occurs after a voiced consonant, *-az-* after a voiceless consonant.

INDO-EUROPEAN OBSTRUENTS

12.7. Germanic has distinct reflexes for the following reconstructed Indo-European obstruent phonemes:

	LABIAL	DENTAL	PALATAL OR VELAR	LABIOVELAR
Stops:				
Voiceless	p	t	k	k <sup>w</sup>
Voiced	b	d	g	g <sup>w</sup>
Voiced aspirated	b <sup>h</sup>	d <sup>h</sup>	g <sup>h</sup>	g <sup>wh</sup>
Fricative		s		

/s/ represented [z] before voiced obstruents, [s] elsewhere. For practical purposes, /b<sup>h</sup> d<sup>h</sup> g<sup>h</sup> g<sup>wh</sup>/ are here transcribed respectively as /bh dh gh g<sup>wh</sup>/.

ACCENTUATION IN INDO-EUROPEAN AND GERMANIC

12.8. The parent Indo-European accent was characterized principally by tone (pitch) and by movability. The primary accent, a higher tone, fell in some words on the root syllable, in others on a suffix or ending; in still others it alternated from form to form, as in Gk. N *patér*, V *páter*, A *patéra*, G *patrós*, D (originally locative) Homeric *patéri*. In the earliest known Germanic, Italic, and Celtic, however, the dominant feature of accent was stress, and primary stress was fixed on initial syllables, as in early OE *fæder* 'father' (all cases) beside Gk. *patér*, *páter*, etc.

VOICELESS REFLEXES OF INDO-EUROPEAN /p t k s/

12.9. IE /p t k s/ produced both voiceless and voiced reflexes in Germanic. Only the voiceless reflexes will be considered in this chapter.

Within the Proto-Germanic period, IE /p t k s/ produced reflexes respectively /f þ x s/ under two conditions: (a) when occurring word-initially:

/p/ Gk. Dor. <i>pós</i> , L <i>pēs</i>	/f/ Go. <i>fōtus</i> 'foot'
/t/ Gk. Dor. <i>tū</i> , L <i>tu</i>	/þ/ Go. <i>þu</i> 'thou'
/k/ L <i>cor</i> , OIr. <i>cride</i>	/x/ Go. <i>hairtō</i> 'heart'
/s/ IE m. N <i>so</i> , Sk. <i>sá</i>	/s/ Go. <i>sa</i> 'this, that'

(b) when occurring medially or finally—but only if the nearest preceding Indo-European vowel or other syllabic ([l̥ ɲ̥ ŋ̥ ʃ̥]) had already borne primary accent:

/p/ IE <i>klépō</i> , L <i>clepō</i>	/f/ Go. <i>hlifa</i> 'I steal'
/t/ IE <i>wértō</i> , L <i>vertō</i> 'I turn'	/þ/ Go. <i>wairþa</i> 'I become'
/k/ Gk. <i>déka</i> , L <i>decem</i>	/x/ Go. <i>taihun</i> 'ten'
/s/ Sk. <i>ṛṣṣati</i> 'partakes, likes'	/s/ Go. <i>kiusiþ</i> 'chooses'

12.10. Certain consonant clusters conditioned the shift.

(a) IE /p t k/ remained when directly preceded by /s/:

/sp/ L <i>spuere</i>	Go. <i>speiwan</i> 'spit, spew'
/st/ Sk. <i>ásti</i> , L <i>est</i>	Go. <i>ist</i> 'is'
/sk/ L <i>piscis</i>	Go. <i>fisks</i> 'fish'

In some words IE /s/ might or might not occur initially before /p t k/. If this "s movable" remained, /p t k/ did not shift: L *taurus*, NE *steer*. If the /s/ did not remain, /p t k/ shifted: Gk. *stégos* and *tégos*, OE *þæc* 'roof' > NE *thatch*.

GOTHIC TEXTS

(b) /t/ remained in the clusters /pt kt/:

/pt/ Gk. *kléptēs*  
/kt/ L *octo*

/ft/ Go. *hliftus* 'thief'  
/xt/ Go. *ahtáu* 'eight'

(c) In pre-Germanic times /ts tt/ had already become /ss/ (shortened to /s/ after long vowels, after vowels plus semivowels, and before /r/), and /ttr/ had become /str/:

/ts/ Sk. *vivitsati* 'wishes to see'  
/tt/ Sk. *sattás* 'seated'  
/ttr/ IE *páttro-*

/s/ Go. *ga-weisōn* 'visit'  
/ss/ OI OE OS *sess* 'seat'  
/str/ OI *fōstr* 'fosterage'

EXERCISE

Supply the missing consonants in accordance with 12.9-10:

IE *péku*, L *pecu*, Go. ( ) *ai( )u* 'cattle'; Sk. *spardhā* 'contest', Go. *s( )aurds* 'racecourse'; Sk. *bhrātā*, Go. *brō( )ar* 'brother'; Gk. *steikhō* 'I go,' Go. *s( )eiga* 'I ascend'; L *canis*, Go. ( ) *unds* 'dog'; OIr. *scāth*, Go. *s( )adus* 'shadow'; L *captus* 'seized,' Go. ( ) *a( )s* 'joined'; L *rēctus*, Go. *rai( )s* 'right, straight'; IE *g<sup>w</sup>ét-*, Go. *qi( )an* 'say'; IE *g<sup>w</sup>ett-*, Go. *ga-qi( )* 'consent'; IE *wejtto-*, Go. *un-wei( )* 'unlearned'; IE *mits-*, Go. *mi( )ō* 'reciprocally'; L *dént-*, Go. *tun( )us* 'tooth'; IE *bhlātr-*, Go. *-blō( )eis* 'worshiper'; Gk. *polú*, Go. ( ) *ilu* 'many, much'

CONDITIONED MERGER WITH PRIMARY SPLIT

12.11. The developments noted above in 12.10 are examples of conditioned merger. After /s/, IE /p t k/ did not shift but merged respectively with Gc. /p t k/. Similarly, IE /t/ in the clusters /pt kt/ did not become /b/ but merged with Gc. /t/. IE /ts tt/ merged with pre-Gc. /s(s)/ and IE /ttr/ with pre-Gc. /str/. Moreover, under certain conditions yet to be considered, IE /t s/ merged with /Ø/ ("zero"); that is, they were lost: Sk. *bhárēt* but Go. *baírái* 'he may bear,' Gk. Dor. *phéromes* but Go. *baíram* 'we bear.' When an allophone thus breaks away from its former co-allophones and merges with another phoneme or with /Ø/, the result is a primary split.

13  
**PRETERIT-STEM OPTATIVE;  
 SECOND PERSON PRONOUN;  
 VERNER'S LAW**

*The Prodigal's Elder Brother: Luke xv.25-32*

(25) Wasuþ-þan sunus is sa alþiza ana akra, jah qimands atiddja nēv razn jah gahūsida saggwins jah láiķins. (26) jah atháitands sumana magiwē frahuh lva wēsi þata. (27) þaruh is qaþ du imma þatei brōþar þeins qam, jah afsnáiþ atta þeins stiur þana alidan untē háilana ina and-nam. (28) þanuh mōdags warþ jah ni wilda inn gaggan. ip atta is us-gaggands üt bad ina. (29) þaruh is andhafjands qaþ du attin: sái swa filu jērē skalkinōða þus, jah ni lvanhun anabusn þeina ufariddja, jah mis ni áiw atgaft gáitein ei miþ frijōndam meináim biwēsǰáu; (30) ip þan sa sunus þeins, saei frēt þein swēs miþ kalkjōm, qam, ufsnáišt imma stiur þana alidan. (31) þaruh qaþ du imma: barnilō, þu sinteinō miþ mis wast jah is, jah all þata mein þein ist; (32) wáila wisan jah faginōn skuld was, untē brōþar þeins dáuþs was jah gaciunōða, jah fralusans jah bigitans warþ.

(25) *wasuþ-þan* for *was-uh-þan*; see commentary on Mark iv.5, p. 38. Cf. *fruh-uh*, *þar-uh*, *þan-uh* in the following verses. *qimands atiddja* see 12.4.

(27) *þatei* may introduce either direct or indirect quotations.

(28) *bad* for *þaþ*; see 4.3a.

afsnaiþan I kill, cut off  
 alþiza older, elder  
 anabusns f. command, command-  
 ment  
 atgaggan, pret. -iddja go, approach  
 atgiban give, give up

barnilō n. son, small child  
 biwisans V 13.1 make merry  
 brōþar m. brother  
 faginōn rejoice  
 frijōnds m. friend  
 gáitein n. kid

háils	hale, safe	saggs m.	song
lva n.	what	sinteinō	always
is art		skalkinōn	serve
kalkjōm f. D	harlots	skuld wisan	be proper
láiķs m.	dance, dancing	swa	so
magus m.	boy	þan-uh (and) then	
mōdags	angry	þar-uh	there(upon)
nēlv	near	þu 13.3	thou
ni áiw, ni lvanhun	never	ufargaggan, pret. -iddja	transgress
razn n.	house	usgaggan	go forth
sa-ei	(he) who		

13.1. The preterit-stem optative of a strong or weak verb has the same stem as its preterit indicative plural:

	INFINITIVE	PRETERIT INDICATIVE PLURAL	PRETERIT OPTATIVE SINGULAR I
'be'	wisan	wēs-um	wēs-jáu
'call'	háitan	hafháit-um	hafháit-jáu
'save'	nasjan	nasidēd-um	nasidēd-jáu

All verbs have the same preterit-stem optative endings:

	SINGULAR	DUAL	PLURAL
1	wēsǰáu	—	wēseima
2	wēseis	[wēseits]	wēseip
3	wēsi		wēseina

The term "optative" is used in Germanic grammar because these forms have developed from Indo-European optatives. There were two such moods in early Indo-European, also in early Greek: the optative and the subjunctive. The subjunctive was lost; its meanings were taken over by the optative. Accordingly later grammars refer to the optative as the subjunctive, and even grammars of Gothic may designate these forms as subjunctive rather than optative. 13.2. The preterit-stem optative is used chiefly (a) to express unreal conditions, present or past:

*wáinei þiudanōðedeiþ* 'would that ye reigned!'  
*wēseis hēr* 'if thou hadst been here'

(b) in the past, to express:

exhortation: *anabáub im ei mann ni qēþeina* 'he commanded them that they should not tell any man'

uncertainty: *ni kunnandans hapar skuldēdi máiza* 'not knowing which should be greater'

supposition: *hugidēdun þatei is bi slēp qēþi* 'they supposed that he was speaking of sleep'

purpose: *ei afdaubidēdeina ina* 'that they might put him to death'

possibility: *þva wēsi þata* 'what that might be'

indirect discourse: *þadei háusidēdun ei is wēsi* 'where they heard he was'

(c) in the past after *faúrþizei* 'before':

*faúrþizei Abraham wairþi, im ik* 'before Abraham was, I am'

13.3. The second person pronoun is declined as follows:

	'thou'	'ye two'	'ye'
N	þu	—	jus
A	þuk	igqis	izwis
G	þeina	igqara	izwara
D	þus	igqis	izwis

The nominative is used chiefly for emphasis. The other cases serve also as reflexive pronouns of the second person.

#### VERNER'S LAW: VOICED REFLEXES OF INDO-EUROPEAN /p t k s/

13.4. In 12.9 it has been observed that IE /p t k s/ produced respectively /f þ x s/ within the Proto-Germanic period when occurring (a) in word-initial position and (b) medially or finally—but only if the nearest preceding vowel or other syllabic had borne primary accent. Additional examples of this development are included in the exercise below.

13.5. If the nearest preceding Indo-European vowel or other syllabic had not borne primary accent, the Germanic reflexes of medial or final IE /p t k s/ were to be respectively the corresponding voiced fricatives /b ð ǥ z/:

/p/	Sk. <i>kapālam</i> 'skull'	/b/	Go. <i>háubip</i> 'head'
/t/	IE <i>wēntós</i> , L <i>ventus</i>	/ð/	Go. <i>winds</i> 'wind'
/k/	IE <i>þikenós</i>	/ǥ/	Go. <i>fulgins</i> 'hidden'
/s/	Sk. <i>bhārasē</i> (medial 2 sg.)	/z/	Go. <i>bairaza</i> 'art borne'

Proclitics, that is, originally separate forms that had become phrase-bound, and thus had come to precede the primary accent, were also subject to this development; for example:

/k/	L <i>com-mūnis</i> < <i>kom-mójnis</i>	/ǥ/	Go. <i>ga-māins</i> 'common'
/s/	Gk. <i>dus-</i> 'ill-, mis-'	/z/	Go. <i>tuz-wērjan</i> 'doubt'

But voiceless clusters remained voiceless; see 12.10.

#### EXERCISE

Supply the missing consonants in accordance with 12.9-10 or 13.5; the non-Germanic forms indicate the parent accentuation:

Sk. *bhrāta*, Go. *brōð* ( )ar 'brother'; Gk. *patēr*, Go. ( )a( )ar 'father'; Gk. *déka*, L *decem*, Go. *taí*( )un 'ten'; Gk. *dekás*, Go. *ti*( )- 'decade'; Sk. *ápára* 'behind,' Go. *a* ( )ar 'after'; Sk. *sprrás* 'greasy, slippery,' Go. ( )al( )ōn 'anoint'; IE *juwǵkós*, L *juvencus* 'bullock,' Go. *jug*( )s 'young' beside *ju-wǵkis-*, Go. *jū*( )i( )a 'younger'; IE *wértō*, L *vertō* 'I turn,' Go. *wair*( )a 'I become' beside *wortéjō* > Go. *fra-war*( )ja 'I destroy'; IE *pěrsná*, L *per-na* 'ham, haunch,' Go. ( )air( )na 'heel'; IE *dǵt-* > Go. *tun*( )us 'tooth' beside IE *ékwo-* plus *dǵt-* > Go. *aiwa-tun*( )i 'horsetooth, bramble'; Gk. *októ*, Go. *a*( )áu 'eight'; L *con-ventio*, Go. ( )a-*qum*( )s 'assembly'; IE *kṛtóm*, Gk. (*he*)*katón*, Go. ( )un( ) 'hundred'

13.6. It is easier to formulate Verner's law than to explain its operation. The following considerations, though leaving many questions unanswered, appear to be relevant:

(a) It is clear that primary accent, whether based chiefly on pitch or chiefly on stress, requires an increased expenditure of effort (fortis articulation), whereas lesser degrees of accent demand reduced effort (lenis articulation).

(b) It is not uncommon for voiceless fricatives like /f þ x s/ to become lenited and then voiced when occurring under a reduced accent. In Middle English, for instance, *of* [of] occurred as both adverb and preposition. It still has voiceless [f] in our stressed adverb *off*, but [f] in our weakly stressed preposition has become voiced: [f] > [v] > [v]; by analogy, [v] has been introduced into the stressed forms of the preposition as well. The same voicing appears in ME *bat* [bat] > NE [dæt] and ME *is* [is] > NE [iz].

(c) The [b ð ǥ] that arose through Verner's law merged respectively with /b ð ǥ/ < IE /bh dh gh/ and so came to contrast with their former co-allophones /f þ x/.

## SECONDARY SPLIT

13.7. Unlike IE /p t k/, IE /s/ was already fricative ([z] before voiced obstruents, [s] elsewhere), but its development in Proto-Germanic is comparable with theirs, both initially (*sēi-* > *sēð-* 'seed') and noninitially (*wēs-* > *wes-* 'feast, dine' beside *wes-* > *wez-* 'indulge oneself'). Under the Proto-Germanic initial primary stress, forms like the last two were accented alike: *wēs-* 'feast' and *wéz-* 'indulge oneself,' in which *s z* were now independent of their environment and so contrasted. When a factor governing the distribution of co-allophones is changed or lost, so that their occurrence is no longer wholly predictable, the result is a secondary split.

13.8. Gothic often fails to show the effects of Verner's law, e.g., *ufar* vs. OS *obar*, OHG *ubar*, *wairþan* for Pre-Go. \**waürdun*, *bahan* for Pre-Go. \**þagan*, *nasjan* for Pre-Go. \**nazjan*. This feature is variously ascribed to the influence of nonnative (captivè) speakers, to analogic leveling, or to earlier fixation of primary stress.

14  
RELATIVE AND EMPHATIC  
DEMONSTRATIVE PRONOUNS;  
PRESENT-STEM ACTIVE OPTATIVE;  
INDO-EUROPEAN  
/b d g bh dh gh/

*The Old Law and the New: Matt. v.17-20*

(17) Ni hugjáiþ ei qēmjáu gatafran witōþ aifþáu prauflētuns; ni qam gatafran ak usfulljan. (18) amēn áuk qiþa izwis: und þatei usleiþiþ himins jah aifþa, jōta áins aifþáu áins striks ni usleiþiþ af witōða untē allata wairþiþ. (19) iþ saei nu gatafriþ áina anabusnē þizō minnistōnō jah láisjai swa mans, minnista háitada in þiudangardjai himinē; iþ saei táujþ jah láisjai swa, sah mikils háitada in þiudangardjai himinē. (20) qiþa áuk izwis þatei nibái managizō wairþiþ izwaráizōs garafhteins þáu þizē bōkarjē jah Fareisaiē, ni þáu qimþ in þiudangardjai himinē.

(18) *untē allata wairþiþ* 'until everything is fulfilled.'

(20) *managizō . . . þáu* 'more . . . of your justice than (that) . . .'

af (+D) from, of, by	mikils great
amēn amen	minnists least, smallest
Fareisaiē G of the Pharisees	nibái, niba unless, except
garafhteif. justice	nu now, therefore
gatafran IV destroy, break	sah 14.2 he (emphatic)
hugjan suppose, think	striks m. tittle, bit
izwar pl. your, yours	táujan do, make
jōta m. iota, jot	þáu than, then, else
láisjan teach	usfulljan fulfill
managiza greater, more	usleiþan I pass, come out

14.1. Relative pronouns are formed by adding *-ei* to the first and second person pronouns (*ikei*, *þuei*, *juzei*, etc.) and to *sa*, *þata*, *sō*. Before *-ei*, weakly stressed *a* is lost, and *z* replaces *s*. *saei*, *þatei*, *sōei* is thus declined:

sg. N	saei (izei)	þatei	sōei (sei)
A	þanei	þatei	þōei
G	þizei	þizei	þizōzei
D	þammei	þammei	þizāiei
pl. N	þāiei (izei)	þōei	þōzei
A	þanzei	þōei	þōzei
G	þizēei	þizēei	þizōzei*
D	þāimeī	þāimeī	þāimeī

14.2. The emphatic demonstrative pronoun, which is formed by adding *-uh* to *sa*, *þata*, *sō*, expresses contrast as well as emphasis. Before *-uh*, weakly stressed *a* is lost, and *z* replaces *s*. *-uh* loses its *u* after a stressed vowel:

sg. N	sah	þatuh	sōh
A	þanuh	þatuh	—
G	þizuh	þizuh	—
D	þammuh	þammuh	—
pl. N	þāih	—	—
A	þanzuh	þōh	—
G	—	—	—
D	—	þāimuh	—

14.3. The present-stem active optatives of *þairan* 'bear,' *nasjan* 'save,' and *salbōn* 'anoint' are the following:

sg. 1	þairáu	nasjáu	salbō
2	þairáis	nasjáis	salbōs
3	þairái	nasjái	salbō
du. 1	þairáíwa	[nasjáíwa]	[salbōíwa]
2	þairáits	[nasjáits]	[salbōits]
pl. 1	þairáima	nasjáima	salbōma
2	þairáip	nasjáip	salbōp
3	þairáina	nasjáina	salbōna

14.4. Conjugate as above the verbs listed in 10.3abe.

14.5. The present-stem optative is used chiefly (a) to express wishes capable of fulfillment:

*ei mis gibáis háubiþ Iōhannis* 'I desire) that thou give me the head of John'  
(contrast *wáinei þiudanōdēdeip*, 13.2a)

(b) in the present, to express:

exhortation: *gawaurkjáima hleibrōs þrins* 'let us make three tents,' *ni filu-waurdjáip* 'do not use many words'

uncertainty: *was þannu sa sijái?* 'who, then, can this be?'

supposition: *jabái was mein waurd fastái* 'if anyone keep my word,' *táuiþ jah láisjái* 'shall do and (may indeed) teach'

purpose: *ei waitái ni fraqistrái* 'that nothing may be lost'

possibility: *fairgunja miþsatjáu* 'I could remove mountains'

indirect discourse: *jus qiþiþ þatei wajamerjáu?* 'do you say that I blaspheme?'

(c) in the present after *faurþizei* (cf. 13.2c):

*faurþizei jus bidjáiþ ina* 'before ye ask him'

## SHIFT OF INDO-EUROPEAN /b d g bh dh gh/

14.6. IE /b d g/ became voiceless in Germanic. Compare:

/b/	Lith. <i>dubùs</i>	/p/	Go. <i>diups</i> 'deep'
/d/	L. <i>edere</i>	/t/	Go. <i>itan</i> 'eat'
/g/	L. <i>ager</i> , Gk. <i>agrós</i>	/k/	Go. <i>akrs</i> 'field'

A preceding IE [z] likewise became voiceless:

[zd]	IE <i>nizdos</i> , L. <i>nīdus</i>	/st/	OE OHG <i>nest</i> 'nest'
[zg]	Lith. <i>mezgú</i> 'I tie in knots'	/sk/	OHG <i>masca</i> 'mesh'

IE /dd/ produced the same Germanic reflex as IE [zd]:

/dd/	IE <i>maddos</i> > <i>ma(d)*dos</i>	/st/	OE <i>mæst</i> 'food, mast'
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14.7. IE /bh dh gh/ became respectively PGc. /b ð g/:

/bh/	SK. <i>nābhas</i> 'cloud'	/b/	OS <i>nebal</i> 'mist'
/dh/	Sk. <i>rudhírás</i>	/ð/	Go. D f. <i>ráuddái</i> 'red'
/gh/	Sk. <i>stighnōti</i>	/g/	Go. <i>steigip</i> 'ascends'

A preceding IE [z] remained voiced; for example:

[z]	IE <i>mizdh-</i> , Av. <i>mīzdam</i>	/z/	Go. <i>mizdō</i> 'reward'
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These fricatives and those that developed from IE /p t k s/ through the operation of Verner's law (13.5, 13.7) merged respectively as PGc. /b ð g z/.



As reconstructions, IE /bh dh gh/ imply voiced aspirated stops. The phonetic accuracy of these reconstructions has been questioned. The symbols /bh dh gh/ are in standard use, however, and will be retained here.

14.8. Some apparent exceptions to the shifts described above arose from a split that occurred in Indo-European and pre-Germanic times. /b d g/ and /bh dh gh/, when followed by /t/ or /s/, had already become IE /p t k/, hence L *nūb-ere* 'marry' but perfect *nūp-sī* and p.p. *nūp-tus*; Sk. loc. *pad-i* 'on foot' but pl. *pat-sū*; Sk. *yug-ām* 'a yoke' but p.p. *yuk-tā* 'yoked.' As a result the allophones that merged with IE /p t k/ before /t/ or /s/ later shifted in Proto-Germanic as if they had always been voiceless:

INDO-EUROPEAN AND PRE-GERMANIC			PROTO-GERMANIC		
/b-t/	or /bh-t/	>	/pt/ (12.10b)	>	/ft/
/b-s/	or /bh-s/	>	/ps/	>	/fs/
/d-t/	or /dh-t/	>	/tt/ (12.10c)	>	/s(s)/
/d-s/	or /dh-s/	>	/ts/ (12.10c)	>	/s(s)/
/d-tr/	or /dh-tr/	>	/ttr/ (12.10c)	>	/str/
/g-t/	or /gh-t/	>	/kt/ (12.10b)	>	/xt/
/g-s/	or /gh-s/	>	/ks/	>	/xs/

An analogic /st/ often displaced /ss/ or /s/ arising from this development. Thus IE *-bhowdh-s* > *-bhowt-s* did not become Go. *\*-bāus* but (*ana*)*bāust* 'didst command,' -t being introduced from other preterit singular second person forms in which it was regular.

14.9. As a result of dissimilations that occurred separately in Indic and Greek at a very early period, the first of two aspirated stops lost its aspiration when these consonants began consecutive syllables or occurred as segments of the same syllable (Grassmann's law): IE *bhendhonom* > Go. *bindan* 'bind' beside Sk. *bāndhanam* (b < IE /bh/) 'a binding,' IE *ghndh-* > Go. *gund* 'cancer' beside Gk. *kantūlē* (k < kh < IE /gh/) 'a swelling.'

It is conventionally assumed that if an Indo-European aspirated stop was followed directly by one or more unaspirated obstruents, the aspiration was transferred from the beginning of the cluster to the end, and the entire cluster became voiced if its first component was voiced (Bartholomae's law): IE *lubh-tós* > *lub-dhós* > Sk. *lub-dhás* 'covetous' beside *lubh-yāmi* 'I yearn.' If this change, which is clearly reflected in Indo-Iranian, took place in Indo-European times, its effects were largely obliterated by analogic leveling in the other descendant language groups. Germanic appears to show no clear instances.

#### EXERCISE

Supply the missing consonants in accordance with 14.6-8:

Gk. *déka*, Go. ( )*aihun* 'ten'; IE *ozdos*, Go. *a*( )*s* 'branch'; L *augēre*, Go. *áu*( )*an* 'increase'; IE *wog-s-* > *woks-*, Go. *wa*( )*sjan* 'grow'; L *scabō* 'I

scrape,' Go. *ga-ska*( )*jan* 'create'; IE *skab-tis* > *skaptis*, Go. *ga-ska*( )*s* 'creation'; IE *magh-tis* > *maktis*, Go. *ma*( )*s* 'might'; Sk. *vēda*, Go. *wái*( )*'I know'*; IE *wejd-to* > *wejtto-*, Go. *un-wei*( )*'unlearned'*; IE *bhlād-*, Go. ( )*lō*( )*jan* 'worship'; IE *bhlād-tr-* > *bhlātr-*, Go. -( )*lō*( )*eis* 'worshiper'; IE *wedh-*, Go. *ga-wi*( )*an* 'bind'; IE *wedh-to-* > *wetto-*, Go. *us-wi*( )*'unbound, evil'*; IE *wrg-*, Go. *waúr*( )*jan* 'work'; IE *wrg-t-* > *wrkt-*, Go. *waúr*( )*a* 'I worked'; IE *ghongh-*, Go. ( )*ag*( )*an* 'go'; IE *ghongh-t-* > *ghonkt-*, Go. *fram*-( )*ā*( )*s* 'progress'

15  
MINOR NOUN DECLENSIONS;  
INTERROGATIVES; SHIFT OF

/k<sup>w</sup> g<sup>w</sup> g<sup>wh</sup>/

*Against Enemies: Matt. v. 21-22, 43-48*

(21) Häusidēduþ batei qiþan ist þáim áirizam: ni maúrþráis; iþ saei maúrþreiþ skula wairþiþ stauái. (22) aþþan ik qiþa izwis batei lvazuh móðags bröþr seinamma swarē skula wairþiþ stauái; iþ saei qiþiþ bröþr seinamma raka skula wairþiþ gaqumbái; aþþan saei qiþiþ dwala skula wairþiþ in gafafnnan funins. . . . (43) háusidēduþ batei qiþan ist: frijōs nēlvundjan þeinana jah fiáis fiand þeinana. (44) aþþan ik qiþa izwis: frijōþ fijands izwarans, þiuþjáiþ þans wrikandans izwis, wáila táuþáiþ þáim hatjandam izwis, jah bidjáiþ bi þans usþriutandans izwis, (45) ei wairþáiþ sunjus attins izwaris þis in himinam; untē sunnōn seiná urranneip ana ubilans jah gōðans, jah rigneip ana garafhtans jah ana inwindans. (46) jabái áuk frijōþ þans frijōðans izwis áinans, hvō mizdōnō habáiþ? niu jah þái þiuðō þata samō táuþand? (47) jah jabái gōleiþ þans frijōnds izwarans þatáinei, hvē managizō táuþiþ? niu jah mōtarjōs þata samō táuþand? (48) sijáiþ nu jus fullatōjái, swaswē atta izwar sa in himinam fullatōjis ist.

(46) áinans) 'only' hvō mizdōnō . . . þái þiuðō] see 3.4.

áirizans m. pl.	ancients	gaqumþs	assembly
dwala V m. sg.	thou fool	garaihts	just
fijan, fian	hate	gōljan	greet
fijands, fiands m. 15.1	enemy	gōþs	good
fōn n., G funins	fire	hatan, hatjan	hate
frijōn	love	lvas, lva, lvō 15.3	who, what
frijōnds m. 15.1	friend	lvazuh m.	each one
fullatōjis	perfect	hvē 15.3	how, wherewith
gafafnna m.	a Gehenna	inwinds	perverse, unjust

jabái if, although	staua f.	judgment
maúrþrijan murder, kill	swarē	without cause, in vain
mizdō f. reward	þiuda f.	people, nation; pl. Gentiles
nēlvundja m. neighbor	þiupjan	bless
ni-u not?	ubils	evil
raka (term of contempt)	urrannjan	cause to come forth
rignjan rain	usþriutan	abuse, trouble
sama same	wáila táuþan	do good
sijáiþ be ye! (opt.)	wrikan V	persecute
skula wairþan be liable		

15.1. The minor noun declensions are the following:

	r-DECLENSION (MASC. AND FEM.)	ROOT CONSONANT DECLENSION MASC.	FEM.	ni-DECLENSION (MASC.)
	'brother' m.	'month'	'city'	'enemy'
sg.	N bröþar	mēnōþs	baúrgs	fijands
V-A	bröþar	mēnōþ*	baúrg	fijand
G	bröþrs	?mēnōþs*	baúrgs	fijandis
D	bröþr	mēnōþ	baúrg	fijand*
pl.	N bröþrjus	mēnōþs*	baúrgs	fijands
A	bröþruns	mēnōþs	baúrgs	fijands
G	bröþrē	mēnōþs*	baúrgē	fijandē
D	bröþrum	mēnōþum	baúrgim	fijandam

N-A fōn n. 'fire' has G *funins*, D *funin*; also see *manna*, 8.3.

15.2. Decline like:

- (a) *bröþar*: *daúhtar* f. 'daughter,' *swistar* f. 'sister'  
 (b) *baúrgs*: *alhs* 'temple,' *brusts* 'breast,' *míluks* 'milk,' *spaurds* 'race-course'  
 (c) *fijands*: *bisitands* 'neighbor,' *dáupjands* 'baptist,' *gibands* 'giver,' *nasjands* 'Savior'

15.3. The interrogative pronoun *lvas* m., *lva* n., *lvō* f. 'who, what' occurs only in singular forms:

N	lvas	lva	lvō
A	lvana	lva	lvō
G	lvis	lvis	lvizōs*
D	lvamma	lvamma	lvizái

*hvē* 'with what, wherewith, how' is the instrumental of *lva*.

15.4. The interrogative adjectives *hvileiks* 'what sort,' *hvēláuþs\** (f. *-láuda*) 'how great' and their correlatives *swaleiks* 'such,' *swaláuþs* (f. *-láuda*) 'so

great' follow *blinds* (11.1). *hvaþar* 'which (of two)' occurs only in the masculine and neuter nominative singular. The extant forms of *hvarjís* 'which (of more than two)' follow *niujis* (11.2). The interrogative enclitic *-u* is added to the first word of its clause, e.g., *niu* 'not?' in Matt. v.46-47, above, *skuldu ist* 'is it lawful?' *abu þus síbin* 'of thyself?'

SHIFT OF /k<sup>w</sup> g<sup>w</sup> g<sup>w</sup>h/

15.5. The Germanic reflexes of /k<sup>w</sup> g<sup>w</sup> g<sup>w</sup>h/ are only roughly comparable with those of IE /k g gh/. The labiovelars were much more subject to conditioned change and often to analogic leveling, which served to obscure their phonologic development. In Germanic the labiovelars appear partly without the labial feature, partly without the velar feature, and partly with both features.

15.6. [w] in /k<sup>w</sup> g<sup>w</sup>/ was lost in Germanic before IE *u* and before a new *u* that developed within the preliterate period:

/k <sup>w</sup> / k <sup>w</sup> u-	/xθ/ Go. <i>-hun</i> (indefinite enclitic)
beside k <sup>w</sup> ē	/x <sup>w</sup> / Go. <i>hwē</i> 'wherewith, how'
/g <sup>w</sup> / g <sup>w</sup> m- > Gc. k <sup>(w)</sup> um-	/kθ/ OE <i>cuman</i> , OHG <i>koman</i> 'come'
beside g <sup>w</sup> em-	/k <sup>w</sup> / Go. <i>qiman</i> , OHG <i>queman</i> 'come'

Forms like Go. p.p. *qumans* 'come' are analogical.

15.7. /k<sup>w</sup>/—when not subject to Verner's law (15.12)—and /g<sup>w</sup>/ similarly lost [w] before consonants:

/k <sup>w</sup> / sek <sup>w</sup> tís	/xθ/ OHG <i>gi-siht</i> 'sight, vision'
beside sék <sup>w</sup> eti	/x <sup>w</sup> / Go. <i>saihwip</i> 'sees'
/g <sup>w</sup> / g <sup>w</sup> rēso-	/kθ/ OI <i>krās</i> 'tidbit, morsel'
beside g <sup>w</sup> er-	/k <sup>w</sup> / OHG <i>querdar</i> 'bait'

*q* in Go. *qrammīþa* 'dampness' may represent a scribal substitution for *k*; cf. OI *krammr* 'damp (with snow).'

15.8. The enclitic *-k<sup>w</sup>e* 'and' also lost [w] in Germanic:

/k <sup>w</sup> / ne-k <sup>w</sup> e, L <i>neque</i>	/xθ/ Go. <i>nih</i> 'and not, nor'
but sék <sup>w</sup> e	/x <sup>w</sup> / Go. <i>saihw</i> 'see thou'

15.9. It is often assumed that [w] in /k<sup>w</sup> g<sup>w</sup>/ was lost in Germanic when originally followed by *o* *ō*:

/k <sup>w</sup> / k <sup>w</sup> olsos	/xθ/ Go. <i>hals</i> , OE <i>heals</i> 'neck'
/g <sup>w</sup> / A g <sup>w</sup> ōm	/kθ/ OSw. OS <i>kō</i> 'cow'

But in many instances there is no trace of delabialization. Thus *k<sup>w</sup>o-* appears in Go. *hvas*, *hvadrē*, *hvan*, *hvar*, *hvarjis*, *hvaþar* (etc.) and *k<sup>w</sup>ōd-* in Go. *hwōta* 'threat.' Although this retention of [w] is often ascribed to analogic leveling, some investigators now believe that IE *o* *ō*, presumably being less lip-rounded than *u* *ū*, would be unlikely (or at least less likely) to absorb the labial element.

15.10. IE /k<sup>w</sup>/ became Britannic Celtic, Osco-Umbrian, and Classical Greek /p/. In sporadic instances Germanic shows reflexes of a pre-Germanic /p/ in forms that might be expected to reflect IE /k<sup>w</sup>/, e.g., /p/ > f in OHG *ofan* beside /k<sup>w</sup>/ > h in Go. *aúhns* 'oven,' /p/ > f in OI *ulfr* beside /k<sup>w</sup>/ > g (by Verner's law) in OI *ylgr* 'she-wolf.' The *p*-forms, which have no satisfactory phonologic explanation, appear to be due partly to pre-Germanic borrowing and partly to contamination.

15.11. Initially, /g<sup>w</sup>h/ lost [w] as above in 15.6:

/g <sup>w</sup> h/ g <sup>w</sup> h <sup>w</sup> - > Gc. g <sup>(w)</sup> hun-	/gθ/ OE <i>gūþ</i> 'fight, battle'
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But the Germanic development of initial /g<sup>w</sup>h/ is only sparsely represented and therefore difficult to determine, and the problem is further complicated by mutually contradictory etymologies. Thus the Germanic word for 'warm' (OS OHG *warm*, OE *wearm*, etc.) is variously traced to *g<sup>w</sup>hermos/g<sup>w</sup>hormos* (Gk. *thérmos*, L *formus*) or to *wer-/wor-* (Arm. *varim* 'I burn,' Hit. *war* 'burn,' OCS *variti* 'cook').

15.12. Medially, /k<sup>w</sup>/—when subject to the operation of Verner's law—and /g<sup>w</sup>h/ merged in Germanic.

(a) After [ŋ], both the labial and velar elements normally survived:

/g <sup>w</sup> h/ seng <sup>w</sup> heti	[gw] Go. <i>siggwiþ</i> 'sings'
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But /g<sup>w</sup>h/, when becoming voiceless (see 14.8), produced /k<sup>w</sup>/, which lost [w] before a consonant, as above in 15.7:

/g <sup>w</sup> h/ leng <sup>w</sup> h-tos > lenk <sup>w</sup> tos	/xθ/ Go. <i>leihts</i> 'light'
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(b) The labial element was lost as in 15.6, above:

/k <sup>w</sup> / perk <sup>w</sup> ú-	/gθ/ Go. <i>fairguni</i> 'mountain'
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(c) Between a vowel and a liquid or nasal, only the labial element survived; in Gothic it appears as *u*:

/k <sup>w</sup> / sek <sup>w</sup> ni- > Gc. <i>se(g)wni-</i> > <i>siuns</i> 'sight, appearance'
/g <sup>w</sup> h/ neg <sup>w</sup> hr- > Gc. <i>ne(g)wr-</i> > <i>*niura</i> (OHG <i>nioro</i> 'kidney')

(d) Before [j] and between vowels, leveling appears to have been active, the result being either /g/ or /w/:

/k<sup>w</sup>/ ak<sup>w</sup>ja > OE *īeg-* 'river' but MHG *ouwe* 'watery meadow'  
/g<sup>w</sup>h/ kneig<sup>w</sup>honom > Go. *hneiwān* but OE OS OHG *hnigan* 'bow'.

15.13. For reasons already indicated (15.9–11, 15.12d), no phonologic exercise on /k<sup>w</sup> g<sup>w</sup> g<sup>w</sup>h/ is included here.

## 'BE'; PRETERIT-PRESENT VERBS; PROTO-GERMANIC FRICATIVES

*The Good Shepherd: John x.11–16*

(11) Ik im hafrdeis gōds. hafrdeis sa gōda sáiwala seina lagjip faúr lamba. (12) ip asneis jah saei nist hafrdeis, bizei ni sind lamba swēsa, gasaifwip wulf qimandan jah bileipip þaim lambam jah pliuhip; jah sa wulfs frawilwip þō jah distahjip þō lamba. (13) ip sa asneis afpliuhip untē asneis ist, jah ni karist ina bizē lambē. (14) ik im hafrdeis sa gōda; jah kann meina, jah kunnun mik þō meina. (15) swaswē kann mik atta jah ik kann attan, jah sáiwala meina lagja faúr þō lamba. (16) jah anþara lamba áih þōei ni sind þis awistris, jah þō skal briggan, jah stibnōs meináizōs háusjand. jah wairþand áin awēþi, áins hafrdeis.

(11) *gōds* for *gōþs*; see 16.3a, below.

(12) *nist*] see 16.1.

(13) *jah ni karist ina bizē lambē*] with *karist* (*kara* plus *ist* 'it concerns') or *kara* alone, the person concerned is expressed by an accusative, the object of the concern by a genitive.

(16) *stibnōs meináizōs háusjand*] objective genitive. The genitive may modify a verb of hearing, asking, desiring, remembering, reminding, calling, helping, sparing, awaiting, expecting, or the like so as to imply its "logical object."

afpluhan II run away, flee

áih 16.2 (I) have

awēþi n. flock of sheep

awistr n. sheepfold

bileipān I (+D) leave, forsake

frawilwan III snatch, catch

kann 16.2 know (1 sg.), knows

kara f. concern, care

kunnun 16.2 (they) know

lagjan lay down, lay, set, place

lamb n. lamb, sheep

sáiwala f. life, soul, spirit

skal 16.2 (I) must

pliuhan II flee

wulfs m. wolf

## 16.1. The present forms of the verb 'be' are the following:

	INDICATIVE	OPTATIVE
sg. 1	im	sijáu
2	is	sijáis
3	ist	sijái
du. 1	siju	sijáíwa
2	sijuts	sijáits*
pl. 1	sijum	sijáima
2	sijub	sijáib
3	sind	sijáina

*j* is sometimes omitted: *stum*, *síai*, etc. *nist*, *karist*, *batist* are respectively contractions of *ni ist*, *kara ist*, *þata ist*. The present-stem optative serves also for an imperative, as in *sijáib nu jus fullatōjái* (Matt. v.48, p. 68). The remaining forms of 'be' are expressed by *wisan* V.

16.2. A few verbs, called preterit-presents, have strong past forms that acquired present meanings at a very early period, e.g., IE *wojda* (orig. 'I have seen,' later 'I know') > Sk. *vēda*, Gk. *oīda*, Go. *wait*. This shift in meaning gave rise to the label; in form the present tense is an old preterit, but the meaning is present. Germanic formed new weak preterits and new present verbals for most of these verbs:

ABLAUT CLASS	PRESENT INDICATIVE		PRETERIT INDICATIVE	PAST PARTICIPLE	INFINITIVE OR PRESENT PARTICIPLE
	SINGULAR	PLURAL			
I 'know'	wait	witum	wissa	—	witan
'know'	lais	—	—	—	—
II 'profits'	dau	—	—	—	—
III 'know'	kann	kunnum	kunþa	kunþs	kunnan
'need'	þarf	þaurbum	þaurfta	þaurfts	þaurbands
'dare'	gadars	-daursum	-daurfta	—	-daursan
IV 'must, owe'	skal	skulum	skulda	skulds	skulan*
'think'	man	munum*	munda	munds	munan
'behoove'	binah	—	—	binauhts	—
'suffice'	ganah	—	—	—	—
VI 'have room'	gamōt	—	gamōsta*	—	—
'fear'	og	—	ohta	—	ogands
? 'be able'	mag	magum	mahta	mahts	magands
? 'have'	aih	ai gum,	aihta	—	ai gands,
		aihum			aihands

The past participles *þaurfts* 'necessary, needy,' *skulds* 'lawful,' *munds* 'thought, supposed,' *binauhts* 'behooving, proper, lawful,' and *mahts* 'possible' serve as adjectives; *kunþs* serves as both adjective ('known') and noun ('acquaintance').

## PROTO-GERMANIC FRICATIVES IN GOTHIC

16.3. The Proto-Germanic fricatives were /b ð z ʒ ɣ ʒʷ f þ s x xʷ/.

(a) In Gothic, /b ð/ remained fricative only after a vowel or *ai au iu*: [b] in *liban* 'live,' *hláibōs* 'loaves,' *háubip* 'head,' [ð] in G sg. *gōdis* 'good,' *anaþudan* 'command.' Elsewhere, /b ð/ had already become stops, at first initially and after nasals in Germanic and then in other positions in Pre-Gothic, hence [b] in Go. *þairan* 'bear,' *lamba* 'lambs,' *salþōn* 'anoint,' *arbi* 'inheritance' and [d] in Go. *diups* 'deep,' *land* 'land,' *huzd* 'treasure,' *gards* 'court, dwelling.'

[b ð], when remaining fricative after a vowel or *ai au iu*, were still further restricted. Finally or before final /s/, they became voiceless and merged respectively with /f þ/; for example:

[b] in pl. *hláibōs* but /t/ in sg. N *hláifs*, A *hláif*  
[ð] in G sg. *gōdis* but /þ/ in m. N *gōþs*, n. N-A *gōþ*

In spellings like *hláibs*, *hláib*, *gōds*, *gōd*, *b d* were carried over from those forms in which [b ð] had remained.

(b) In Gothic, /z/ remained medially but merged with /s/ finally, as in G *riqizis* beside N-A *riqis* 'darkness.'

In spellings like *riqiz* for *riqis*, *z* was carried over from those forms in which it had remained in medial position. *us* > *uz*- by Verner's law (13.5) was assimilated to a following *r*: *ur-riþan* 'arise,' *ur-riþs* 'resurrection.'

(c) After [ŋ], /ʒ ɣʷ/ produced respectively Gc. [g gw], e.g., [ŋg] in Go. *laggei* 'length' and [ŋgw] in *siggwip* 'sings.' Go. /ʒ/ probably had the allophone [x] both finally and before final /s/ or /t/, as in *dags* 'day,' A *dag*, *magt* 'canst' beside [ʒ] in *dagōs* 'days' and *magum* 'we can.'

(d) Pre-Go. initial /f- (labial plus dental) underwent assimilation to /þ- (dental) in stems ending in /x/ (*þliuh-an* = OS OHG *fliohan* 'flee'), /xs/ (*þlahs-jan* 'terrify'), or /kʷ/ (*þlaq-us* 'soft, tender'). Contrast Go. *flōd-us* = OE OS *flōd* 'flood, stream' D *flaht-ōm* = MGH *flechten* 'braids (of hair).'

(e) /x/ first developed allophonic [h] initially before vowels in Germanic but became /h/ in all positions in historic Gothic. PGc. /xʷ/ appears in Gothic as *hv*: PGc. *sexʷanan* > Go. *salþvan* 'see.'

The spelling of the manuscripts reflects later weakening and loss of /h/. -h in *-uh*, *jah*, *nih*, *nuh* is readily assimilated to a following consonant: *was-ub-þan*, *jad-du*, *niþ-þan*, *nuk-kant*, etc. *h* may be omitted medially before or

between consonants (*hiuma* for *hiuhma*, *als* for *alhs*) and finally after originally long vowels bearing weak stress (*hvarjano* for *hvarjanoh*). An unetymological *h* may be introduced medially between consonants, e.g., *waurht-* for *waurt-* = OE *wort* 'root.'

16.4. After weakly stressed vowels in Pre-Gothic, medial fricatives were voiceless when the preceding consonants were voiced and, conversely, were voiced when the preceding consonants were voiceless (Thurneysen's law of dissimilation):

/f/ <i>wald-ufni</i> 'authority'	/b/ <i>fráist-ubni</i> 'temptation'
/þ/ <i>mild-īpa</i> 'mildness'	/ð/ <i>áub-ida</i> 'dryness, desert'
/s/ D <i>rīn-isa</i> 'rest'	/z/ D <i>riq-iza</i> 'darkness'
/x/ D <i>stáin-ahamma</i> 'stony'	/g/ D <i>wulþ-agamma</i> 'glorious'

This change has no bearing on words plus enclitic *-u* or *-uh*, before which /b ð z/ remained respectively as Go. *b d z*.

*j w* were voiceless after voiceless consonants: *áuhj-ōdus* 'tumult,' *weiti-wōdē* 'of witnesses.' Exceptions to *f/b* and *þ/d* occur, e.g., *sil-ubr* 'silver,' *diup-īpa* 'depth,' *háuh-īpa* 'height.' *h/g* is confined to the suffix *-aha-/aga-*, in which *h* or *g* may follow a voiced consonant: D *stáin-ahamma*, above, but also *mōd-agamma* 'angry.'

## EXERCISE

Supply the missing consonants in accordance with 16.3-4:

PGc. *gebanan*, Go. *gi( )an* 'give'; PGc. *gebe*, Go. *gi( )* 'give thou'; IE *g<sup>w</sup>e-tete*, PGc. *k<sup>w</sup>eþeþe*, Go. *qīþi( )* 'ye say,' *qīþi( )uh* 'and say ye'; PGc. *x<sup>w</sup>az*, Go. *hva( )* 'who,' *hva( )uh* 'each'; IE *-mjno-* (suffix), PGc. *-ubnja-*, Go. *witu( )ni* 'knowledge,' *wund-u( )ni* 'wound, plague'; IE *apó*, PGc. *aba*, Go. *a( )* 'of, from,' *a( )u* 'of? from?'; IE *wéllite*, PGc. *wéllīþe*, Go. *wilei( )* 'ye will,' *wilei( )u* 'will ye?'; IE sg. N *lewþhos*, PGc. *lewþaz*, Go. *liu( )s*, IE pl. A *lewþhons*, PGc. *lewþanz*, Go. *liu( )ans* 'dear'; pre-Gc. *wéllis* > PGc. *-iz*, Go. *wilei( )* 'thou wilt,' *wilei( )u* 'wilt thou?'; IE *-os-* (suffix), PGc. *-az-*, Go. *hláiwā( )nōs* 'graves,' *arhwa( )nōs* 'arrows'; IE *lowdh-*, PGc. *lawþ-*, Go. m. *swaláu( )s*, f. *swaláu( )a* 'so great'

17  
WEAK *t*-PRETERITS; *áinshun*;  
INDO-EUROPEAN

/ī ē ā ō ū/

*The Ruler's Daughter: Luke viii.41-42, 49-56*

(41) Jah sái qam waír þizei namō Iaeirus (sah faúramapleis swnagōgáis was), jah driusands faúra fōtum Iesuis bad ina gaggan in gard seinana; (42) untē dauhtar áinahō was imma swē wintriwē twalibē, jah sō swalt. miþþanei þan iddja is, manageins þraihun ina. . . . (49) nauhþan imma rōdjandin gaggip sums mannē fram þis faúramapleis swnagōgeis qibands du imma þatei gadáupnōda dauhtar þeina; ni dráibeí þana láisari. (50) ip is gaháusjands andhōf imma qibands: ni faúrhteí; þatáinei galáubei, jah ganasjada. (51) qimands þan in garda, ni fralalōt áinōhun inn gaggan alja Þairtu jah Iakōbu jah Iōhannēn jah þana attan þizōs máujōs jah áibein. (52) gaígrōtun þan allái jah faíflōkun þō. þaruh qaþ: ni grētiþ, untē ni gaswalt ak slēpiþ. (53) jah bihlōhun ina gasaíhvandans þatei gaswalt. (54) þanuh is usdreibands allans út jah faírgreipands handu izōs wōþida qibands: mawi, urreis! (55) jah gawandida ahman izōs, jah ustōþ suns. jah anabáud izái giban mat. (56) jah usgeisnōdēdun fadrein izōs. ip is faúrbaud im ei mann ni qibeina þata: waurþanō.

(41) *bad* for *baþ* (16.3a); cf. *-báud* for *-báup* in verses 55-56.

(42) *was imma* [‘he had’ *áinahō*] *ainoho* MS *sō swalt*] ‘she was dying’; her death is reported below in verse 49.

(49) *gaggip*] historical present *fram*] ‘from (the household)’

(55) *ustōþ* for *usstōþ* *anabáud* for *anabáup* *giban*] see 17.4.

(56) *usgeisnōdēdun fadrein* (8.5) *faúrbaud* for *faúrbaup* *qibeina* for *qēþeina þata waurþanō*] ‘what had happened.’

áinaha wk. adj. only	bihlahjan VI laugh at
áinshun (see 17.3)	dráibjan trouble
áiþei f. mother	fadrein n. sg. parents
alja except	faírgreipan I take hold of

faúramapleis m. ruler	inn adv. in, within
faúrbiudan II order, charge	mats m. food
faúrhtjan fear	mawi f., G máujōs maiden
flōkan* VII bewail	nauhþan yet, still
fralētan VII let, allow	Þairtu A Peter
gadáupnan die	slēpan VII sleep
gaggan 17.1 go, come, walk	swiltan III be dying
galáubjan believe	swnagōgáis, -eis G of the synagogue
ganasjan save	twalibē G twelve
gards m. household, court	þreihan I crowd, press upon
gaswiltan III die, be dying	urreisjan I arise
gawandjan bring back, return	usdreiban I put out, drive out
grētan VII weep	usgeisnan be amazed
Iaeirus Jairus	wintrus m. winter, year
Iakōbu A James	wōþjan cry out

17.1. *gaggan* ‘go,’ originally a strong verb of Class VII, once has the weak preterit *gaggida* and otherwise *iddja*, *iddjes*, etc., but retains the strong past participle *gaggans*. *káupatjan* ‘buffet’ has pret. *káupasta* and pp. *káupatiþs\**.

17.2. In addition to *káupatjan*, six weak verbs have past forms with *t*-suffixes. Before these suffixes, a *g* or *k* occurring in the present is replaced by *h*:

	INFINITIVE	PRETERIT INDICATIVE	PAST PARTICIPLE
‘bring’	briggan	bráhta	bráhts*
‘use’	brúkjan	brúhta	brúhts*
‘buy’	bugjan	baúhta	-baúhts
‘think’	þagkjan	þáhta	-þáhts
‘seem’	þugkjan	þúhta	-þúhts
‘work, make’	waurkjan	waurhta	-waurhts

This alternation reflects the split described in 14.8. Thus /g/ in IE *wrg-* produced /k/ in Go. *waurkjan*, but IE *wrg-t* > *wrkt-* became PGc. *wurxt-* and Go. pret. *waurht-*.

17.3. In the indefinite negative pronoun *ni áinshun* ‘no one, not any, none,’ *-hun* is indeclinable. The element *áins-* is declined in part like *blinds* (11.1) but has *-ē-* or *-ō-* where *blinds* has final *-a*:

	MASCULINE	NEUTER	FEMININE
N	áinshun	áinhun	áinōhun
A	áinnōhun, áinōhun	áinhun	áinōhun
G	áinishun	—	—
D	áinummēhun	—	—

Contrast also m. A *ain-(n)ō-hun* with *blind-ana* and m. D *ain-ummē-hun* with *blind-amma*.

17.4. The infinitive of a transitive verb may express the passive: *qēmūn mō-tarjōs dāupjan* 'publicans came to be baptized,' *anabáud izái giban mat* 'he bade her to be given food.'

#### INDO-EUROPEAN RESONANTS AND VOWELS

17.5. The parent resonants were /j w l r m n/. With pauses counted as consonants, a single resonant was syllabic between consonants but was non-syllabic between vowels or between vowel and consonant: *stigh-/stejgh-, duk-/dewk-, ghjt-/ghelt-, wjt-/wert-, dekn-/dekom-, dnt-/dont-, tpg-/tong-*. Between consonant and vowel, a resonant was nonsyllabic after short vowel plus consonant (*sed-iō*) but was syllabic-nonsyllabic after long vowel plus one consonant (*sāg-iō*) or after short vowel plus more than one consonant (*kerdh-ijos*).

17.6. The Indo-European short vowels (in addition to [i] and [u], above) included /e a o ə/ and probably /b/. /ə/ ("schwa" or "schwa primum") was a weakly accented central vowel. /b/ ("schwa secundum"), which may have been a parasitic vowel, was to merge in Germanic with /u/ before a liquid or nasal but with /e/ elsewhere: *tolonom* > Go. *þulan* 'endure,' *numonós* > Go. *numans* 'taken' but *sdonós* > OE p.p. *seten* 'sat.' The Indo-European long vowels were /ī ē ā ö ū/. Indo-European combinations like /aj ej oj aw ew ow/ or /ja je jo wa we wo/, though conventionally interpreted as diphthongs, can be analyzed more simply as clusters of vowels plus resonants or resonants plus vowels.

17.7. The Proto-Germanic accent was predominantly characterized by stress, with primary stress being fixed on word-initial syllables. Vowels bearing primary or secondary stress underwent little more than changes in quality; of the vowels of weakly stressed syllables, however, some were shortened and some were lost within preliterary times. Unless otherwise indicated, all following references to vowel changes apply only to Germanic syllables bearing primary or secondary stress.

#### INDO-EUROPEAN /ī ē ā ö ū/

17.8. In pre-Germanic and Proto-Germanic times, Indo-European long vowels were shortened before liquid or nasal plus consonant: IE *pērs-*, Sk. *pārs-* but Go. *faírzna* 'heel'; IE *wéntós* but L *ventus*, Go. *winds*, OE OFris. OS *wind* 'wind.' The shortening occurred also before semivowel plus consonant (Sk. *nāus* 'ship' beside OI *naust* 'boat shed'), though in some instances the semivowel was lost (Gk. *kómē* beside Go. *háims* 'village').

Otherwise, the long vowels developed as described below.

(a) IE /ā ö/ merged as /ō/ in Germanic:

/ā/ L *frāter*  
/ō/ L *flōs*

/ō/ Go. *brōþar* 'brother'  
/ō/ Go. *blōma* 'flower'

Before a vowel, this /ō/ produced Pre-Go. [ō] (Go. *au*):

/ā/ IE *sāwel-/sāwol-*, L *sōl*  
/ō/ IE *d(e)rōw-/drū-*

[ō] Go. *sauil* 'sun'  
[ō] Go. *trauan* 'trust'

[w] was lost after /ō/ in Pre-Gothic: *trō(w)an* > *trōan* > Go. *trauan*. Where IE /ōw ū/ alternated, as in *d(e)rōw-/drū-*, some scholars would trace Go. *au* to the ablaut alternant with /ū/, which appears in OI *trūa*, OS *trūōn*, OHG *trūen* 'trust.'

(b) IE /ē ī ū/ remained in Proto-Germanic, /ī/ being represented by *ei* in Gothic spelling:

/ē/ Gk. *mén* 'month'  
/ī/ L *suīnus* 'porcine'  
/ū/ L *pūs* 'pus,' Sk. *pūtís*

Go. *mēna* 'moon'  
OE *swīn*, Go. *sweins* 'pig'  
Go. *fūls* 'foul'

Before a vowel, /ē/ produced Pre-Go. [ē] (Go. *ai*):

/ē/ OCS *vějati*

[ē] Go. *waiian* 'blow'

Unlike Gothic, most Germanic dialects have separate reflexes for IE /ē/ and for a close /ē/ of mixed and partly disputed origin, as respectively in OI *dād* 'deed'—*hēr* 'here' = WS OE *dæd*—*hēr*, OS *dād*—*hēr hīr*, OHG *tāt*—*hiar* beside Go. *gadēþs*—*hēr*.

#### EXERCISE

Supply the missing Gothic vowels in accordance with 17.8ab:

L f. *quā*, Go. *þv( )* 'who'; IE *dhōm-*, Go. *d( )m-* 'discernment'; IE *stāwejō*, Go. *st( )ja* 'I judge'; IE *stāwā*, Go. f. *st( )a* 'judgment'; IE *sē-* plus *-tis*, L *sē-men*, Go. *-s( )þs* 'seed'; IE *sējeti*, Go. *s( )iþ* 'sows'; Sk. *prītās* 'pleased, content,' Go. *un-fr( )deins* 'neglect'; IE *bhrūg-*, L *frūg-* 'edible,' Go. *br( )ks* 'useful'; Gk. Dor. f. *hā*, Go. *s( )* 'this, that, the'; Go. G *tōjis*, D *tōja*, N-A *t( )i* 'deed'

#### UNCONDITIONED MERGER

17.9. In unconditioned merger, all allophones of separate phonemes coalesce, as in IE /ā ö/ > Gc. /ō/, or an entire phoneme merges with /ō/, as in the Classical Latin loss of /h/.



# 18 COMPARISON; INDO-EUROPEAN

/a o ə/

*God and Mammon: Matt. vi.24-32*

(24) Ni manna mag twáim fráujam skalkinōn; untē jabái fíjáiþ áinana jah anþarana frijōþ, aiþþáu áinamma ufháuseiþ iþ anþaramma frakann. ni maguþ guda skalkinōn jah mammōnin. (25) duþþē qíþa izwis: ni maurnáiþ saíwalái izwarái lva matjáiþ jah lva drigkáiþ nih leika izwaramma lve wasjáiþ; niu saíwala máis ist fōdeinái jah leik wastjōm? (26) insaffliþ du fuglam himinis, þei ni saianð nih sneiþand nih lisand in banstins, jah atta izwar sa ufar himinam fōdeip ins. niu jus máis wulþrizans sijuþ þáim? (27) iþ lvas izwara maúrmands mag anaúkan ana wahstu seinana aleina áina? (28) jah bi wastjōs lva saúrgáiþ? gakunnáiþ blōmans háipjōs, hváiwa wahsjand; nih arbáidjand nih spinnand. (29) qípuh þan izwis þatei nih Saúlaúmōn in allamma wulþáu seinamma gawasida sik swē áins þizē. (30) jah þandē þata hawi háipjōs himma daga wisandō jah gistradagis in aúhn galagiþ guþ swa wasjiþ, hváiwa máis izwis leitil galáubjandans? (31) ni maurnáiþ nu qíþandans: lva matjam aiþþáu lva drigkam aiþþáu lve wasjáima? (32) all áuk þata þiudōs sōkjanð; wáituh þan atta izwar sa ufar himinam þatei þaurbuþ—

(24) *untē jabái . . . aiþþáu*] 'for either . . . or.'

(25) *fōdeinái . . . wastjōm*] see 18.2 and cf. *þaim* in verse 26.

(29) *qípuh*] *qíþa* plus *-uh*; cf. *wáituh* in verse 32.

(30) *izwis < wasjiþ >*] *zeugma*; the verb serves for both clauses.

aleina f. ell, cubit  
anaúkan VII add, add to  
arbáidjan toil, work  
aúhns ?m. oven  
bansts m. barn

blōma m. flower  
drigkan III drink  
duþē, duþþē therefore, because  
fōdeins f. food  
fōdjan feed

frakunnan (+D) 16.2 despise  
gakunnan consider, recognize,  
read  
gawasjan sik clothe oneself  
gistradagis ?tomorrow (for afar-  
daga?)  
hawi n. grass  
lváiwa how  
insaiþvan V look, regard  
leitil galáubjandans of little faith  
lisan V gather  
magan\* 16.2 be able  
máis more, rather  
mammōnin D mammon, wealth  
maurnan be anxious  
nih and not, nor, not even  
nih . . . nih neither . . . nor

Saúlaúmōn Solomon  
saúrgan be concerned  
sneiþan I reap, cut  
sōkjan seek, argue  
spinnan III spin  
twáim D two  
þandē if, since (also: as long as,  
when, until)  
þaurban\* 16.2 need  
þei which  
ufar (+ D/A) over, beyond  
ufhásjan (+D) obey  
wahstus m. growth, size  
wasjan clothe, dress  
witan 16.2 know  
wulþrs 18.1 of worth  
wulþus m. splendor, glory

18.1. Adjectives are compared by suffixing *-iz-* (or *-ōz-*) in the comparative and *-st-* (or *-ōst-*) in the superlative:

	POSITIVE	COMPARATIVE	SUPERLATIVE
'many, much'	manags	managiza	managists
'wise'	frōps	frōðoza	—
'poor'	arms	—	armōsts

On the declension of adjectives in the comparative degree see 10.4. Superlative forms are declined strong or weak. When strong, they follow *blinds* (11.1) but do not have the pronominal ending *-ata* in the neuter singular nominative-accusative.

Adjective forms in *-uma* are inflected like comparatives but are intensives that do not imply an actual comparison. These adjectives form the superlative with *-umist-*: *aftuma* 'latter, following', *aftumists* 'last'; *aíhuma* 'high', *aíh(u)mists* 'highest'; *fruma* 'former, prior', *frumists* 'first'; *hleiduma* 'the left'; *iftuma* 'next, following'; *innuma* 'inner', *hindumists* 'hindmost, uttermost'; *spēdumists* 'last, latest.'

In each of the following adjectives the positive has one root or stem, and the comparative and superlative have another:

'good'	gōps	batiza	batists
'little'	leitils	minniza	minnists
'great'	mikils	máiza	máists
'old'	sineigs	—	sinista
'evil'	ubils	wairsiza	—

Comparatives of adverbs end in *-is*, *-s*, or *-ōs*, superlatives in *-ist*: *áris* 'earlier,' *míns* 'less,' *sniumundōs* 'with greater haste,' *máist* 'at most,' *frumist* 'first.'

18.2. After a comparative, the dative occurs in ablative function and implies 'than': *swinþō mis* 'mightier than I.'

## INDO-EUROPEAN /a o ə/

18.3 IE /a o ə/ merged as PGc. /a/:

/a/ L <i>ager</i> , Gk. <i>agrós</i>	/a/ Go. <i>akrs</i> 'field'
/o/ L <i>octō</i> , Gk. <i>oktō</i>	/a/ Go. <i>ahtáu</i> 'eight'
/ə/ IE <i>pətēr</i> , Sk. <i>pitá</i>	/a/ Go. <i>fadar</i> 'father'

IE /ə/ appears as *a* in most Indo-European language groups but as *i* in Indo-Iranian and as *o* (< *a*) in Slavic.

The same merger occurred before or after resonants; for example:

/aj/ IE <i>kájkos</i> , L <i>caecus</i> 'blind'	/aj/ Go. <i>háhis</i> 'one-eyed'
/oj/ Gk. Dor. m. pl. <i>toí</i>	/aj/ Go. <i>þái</i> 'these, those'
/aw/ L <i>auris</i>	/aw/ Go. <i>áusō</i> 'ear'
/ow/ IE <i>rowdh-</i>	/aw/ Go. f. D <i>ráudái</i> 'red'
/wa/ L <i>vas</i> 'bail, surety'	/wa/ Go. <i>wadī</i> 'pledge'
/wo/ IE <i>dhwołos</i>	/wa/ Go. <i>dwals</i> 'foolish'

In Gothic stem syllables, PGc. /aj aw/ appear respectively as *aj aw* before vowels but as *ái au* before consonants or finally.

IE [aŋk] and [oŋk], when not affected by Verner's law, merged as PGc. [aŋx]. In this combination, however, [ŋ] was subsequently lost, and the preceding [a] underwent compensatory lengthening and nasalization to [ã] > Pre-Go. *ā*:

INDO-EUROPEAN	GERMANIC	GOTHIC
wánk- tónk-	wan̥x- > wã"nk- þan̥k- > þã"nx-	un-wáhs 'blameless' þãhō 'clay'

Native Pre-Go. [ãx] (never [ã] alone) had only this source.

## EXERCISE

Supply the missing sounds in accordance with 18.3:

L *altus*, Go. ( ) *ljis* 'other'; L *hostis*, Go. g( ) *sts* 'stranger'; IE *lød-*, L *lassus* 'tired,' Go. l( ) *ts* 'lazy'; Lith. Let. *vai*, Go. w( ) 'woe,' w( ) *a-* 'evil'; Gk.

*oída*, Go. w( ) *t* 'I know'; Gk. *aũ ge* 'another time, again,' Go. ( ) *k* 'for' because'; Osc. *loufir* 'wishes,' Go. *us-l( ) beþ* 'allows'; OL *tongeō* 'I know,' Go. þ( ) *gkja* 'I think'; IE *tong-* plus *-t-* > *tonkt-* (14.8), Go. þ( ) *hta* 'I thought'; L *ad* 'to,' Go. ( ) *t* 'at, by, from'; OL m. A *oinom* (CL *ūnum*), Go. ( ) *nana* 'one'; IE *pan̥k-*, Go. f( ) *han* 'seize'; L *augere*, Go. ( ) *kan* 'add, increase'; IE *stāt*, L *status* 'position,' Go. st( ) *þs* 'place'

## EMERGENCE OF PRE-GOTHIC /ē/ AND /ǫ/

18.4. It has been observed above that PGc. /aj/ and /aw/ appear respectively in Gothic stem syllables as *aj aw* before vowels but as *ái au* (here marked *ái au*) when final or before consonants: *waja-* 'evil' but *wái* 'woe,' *tawida* 'he did, made' but infin. *táujan*. These alternations reflect two parallel developments in Pre-Gothic.

(a) When not followed by a vowel in Pre-Gothic, [j] became syllabic, producing [i]: IE *gǵj-om* > PGc. *kun̥j-an* > Pre-Go. and Go. *kun-i* 'race, brood.' Finally after a consonant, as in *kun-i*, the [i] merged with Go. /i/.

But if Pre-Go. /a/ preceded, the [i] contracted with it to form an originally long low-mid front vowel, viz., /ē/: IE *toj* > PGc. *þaj* > Pre-Go. *þa-i* > *þē* m. 'these, those.'

As already noted in 17.8b, [ē] also developed in Pre-Gothic as an allophone of /ē/ occurring before a vowel: IE *sějonom*, with loss of [j], > Pre-Go. *sēan* 'sow.' This [ē] merged with the /ē/ that had arisen through contraction, so that both are represented by *ái* in Gothic spelling. In comparative grammar, however, they must be sharply distinguished: *þái* (= Gk. Dor. *toí*) 'these, those' beside *saian* 'sow' (cf. *-sēþs* 'seed'). This merger appears to have played an important role in the development of Pre-Go. /i/ (Chapter 19).

(b) When not followed by a vowel in Pre-Gothic, /aw/ underwent a parallel vocalization and contraction, producing an originally long low-mid back vowel, viz., /ǫ/: IE *awgonom* > PGc. *awkanan* > Pre-Go. *a-ukan* > *ǫkan* 'increase.' As observed in 17.8a, another [ǫ] developed in Pre-Gothic as an allophone of /ǫ/ before a vowel, as in IE *stǫwā* > Pre-Go. *stō(w)a* > *stǫa* f. 'judgment.' Pre-Go. /ǫ/ and [ǫ] merged and are spelled alike with *au* in Gothic, though in comparative grammar they must be carefully distinguished: *áukan* (L *augere*) 'increase' beside *staua* 'judgment' (cf. *stōjan* 'judge'). In turn, this merger appears to have had an important effect on the development of Pre-Go. /u/ (Chapter 20).

19  
 'WILL'; INDEFINITE *missō*, *was*,  
*sums*, *mannahun*, *sahvazuh*;  
 INDO-EUROPEAN /e/ AND [i]  
*On Humility: Mark ix.33-41*

(33) Jah qam in Kafarnaum, jah in garda qumans frah ins: Iva in wiga miþ izwis missō mitōdēduþ? (34) iþ eis slawáidēdun; du sis missō and-runnun Ivarjis máists wēsi. (35) jah sitands atwōpida þans twalif jah qaþ du im: jabái Iwas wili frumists wisan, sijái alláizē aftumists jah alláim and-bahts. (36) jah nimands barn gasatida ita in midjáim im, jah ana armíns nimands ita qaþ du im: (37) saei áin þizē swaleikáizē barnē andnimiþ ana namin meinamma, mik andnimiþ; jah salvazuh saei mik andnimiþ, ni mik andnimiþ, ak þana sandjandan mik. (38) andhōf þan imma Iohannēs qīþands: láisari, sēlvum sumana in þeinamma namin usdreibandán un-hulþōns, saei ni láisteiþ uns, jah waridēdum imma untē ni láisteiþ unsis. (39) iþ is qaþ: ni warjiþ imma; ni mannahun áuk ist saei táuiþ maht in namin meinamma jah magi spráutō ubilwaurdjan mis; (40) untē saei nist wiþra izwis, faúr izwis ist. (41) saei áuk allis gadragkjái izwis stikla watins in namin meinamma untē Xristáus sijuþ, amēn qīþa izwis ei ni fraqistjē mizdōn seinái.

- (33) *qumans*] see 19.3      *miþ izwis missō*] see 19.2a.  
 (35) *Iwas*] see 19.2b.  
 (38) *sumana*] see 19.2c.  
 (41) *stikla*] instrumental dative      *mizdōn seinái*] see 19.4.

aftumists last, aftermost  
 allis in general, at all, wholly,  
     indeed  
 andrinnan III dispute, race  
 arms m. arm  
 atwōþjan call

fracistjan spoil, destroy  
 gadragkjan give to drink  
 gasatjan set, lay, place, establish  
 Ivarjis who, which (of more than  
     two)  
 láistjan follow

mahts f. might, virtue, miracle	sitan V sit
máists greatest, chief	slawan be silent
midjis adj. middle, midst	stikls m. cup
missō 19.2a each other, recipro- cally	swaleiks such
mitōn consider, think	twalif twelve
ni mannahun 19.2e no one	ubilwaurdjan (+ D) speak evil of
salvazuh saei 19.2d whosoever	warjan (+ D/A) forbid
sandjan send	watō n. water
	wiljan 19.1 will, wish, desire

19.1. The present of the verb 'will' was originally optative ('would'); it retains preterit-stem optative endings:

sg. 1	wiljáu	du. 1	—	pl. 1	wileima
2	wileis	2	wileits	2	wileiþ
3	wili			3	wileina

Modeled after these forms are the new infinitive *wiljan*, the new present participle *wiljands*, and a new weak preterit: sg. 1 indicative *wilda*, optative *wildēdjáu*, etc.

19.2. In the foregoing reading, indefinite pronouns are expressed as follows:

- (a) 'each other, one another' by the reciprocal adverb *missō*, which may occur with or without a reflexive
- (b) 'anyone' by the masculine interrogative pronoun *was*, to which corresponds the neuter *Iva* 'anything'
- (c) 'a certain one, someone' by the adjective *sums* (11.1), which occurs also in the phrasings *sums . . . sums* 'the one . . . the other' and *sumái* (or *sumáih*) . . . *sumáih* 'some . . . others'
- (d) 'whosoever' by m. *sahvazuh saei*, which with the alternants *Ivazuh saei* and *sahvazuh Izei* appears only in the singular nominative (other alternants will be noted in the following chapter)
- (e) 'no one' by *ni mannahun*, in which *manna* is declined as in 8.3; *-hun* is indeclinable. Cf. *ni áinshun* 'no one,' 17.3. *ni Iwashun* m. 'no one' and *nist saei* 'there is no one who' appear only in the nominative singular.

19.3. The past participle of an intransitive verb expresses a state resulting from a previous occurrence or action, e.g., *Iva wēsi þata waurþanō* 'what it might be that had come to pass,' in *garda qumans* 'when he had come into the household.'

19.4. The dative in ablative function, expressing leaving, loss, and the like, often occurs with verbs having the preverb *af-* or *fra-*: *afstandand sumái galáubeinái* 'some will leave the faith,' *fraliusands áinamma þizē* 'losing one of them.'

## INDO-EUROPEAN /e/ AND [i]

19.5. IE /e/ was subject to two Proto-Germanic changes.

(a) Before a consonant or finally, IE /e/ produced [ij] > [i], which merged with IE = PGc. /i/ (17.8b):

/e/ Gk. *steikhō* 'I go, walk'      /i/ Go. *steiga* 'I ascend'

The Gothic spelling *ei* was taken from Greek; by the time of Wulfila, Gk. *ei* had come to represent a high front vowel.

(b) /e/ was raised before nasal plus consonant: IE *wēntós* > pre-Gc. *wen-tós* (17.8) > Go. *winds*, OE OFris. OS *wind* 'wind.'

IE [eŋk], when not affected by Verner's law, thus produced [iŋx] but later lost [ŋ] with compensatory lengthening of [i] to [iː], which subsequently merged with IE = PGc. /i/, as above:

INDO-EUROPEAN	GERMANIC	GOTHIC
téh-k-	þiŋx- > þiːn x-	þeihan 'thrive'

Germanic umlauts of IE /e/ and [i] are not attested in Gothic.

19.6. In Gothic words that were unaffected by the foregoing changes, IE /e/ and [i] appear partly as *i* and partly as *ai*.

(a) The unconditioned Gothic reflex of IE /e/ and [i] is *i*:

/e/ L <i>edere</i>	/i/ <i>itan</i> 'eat'
[i] L <i>vidua</i> 'alone, widowed'	/i/ <i>widuwō</i> 'widow'

(b) Before *h v r*, the Gothic reflex of IE /e/ and [i] is *ai* (though only in syllables bearing primary or secondary stress):

/e/ L <i>pecu</i>	/e/ <i>faihu</i> 'cattle, wealth'
/e/ L <i>sequit-ur</i> 'follows'	/e/ <i>saŋviþ</i> 'sees'
/e/ L <i>ferō</i> , Gk. <i>phérō</i>	/e/ <i>baira</i> 'I bear'
[i] IE <i>migh-st-</i> > <i>mikst-</i> (14.8)	/e/ <i>maihstus</i> 'dung'
[i] L <i>re-lictus</i> 'left behind'	/e/ <i>laihvans</i> 'lent' (p.p.)
[i] L <i>vir</i>	/e/ <i>wair</i> 'man'

(c) IE /e/ also appears as Go. *ai* in a syllable occurring in internal open juncture (11.8) with a following syllable that invariably contains a low or mid vowel:

/e/ IE *e-awge*      /e/ *-ai-áuk* 'he added'

## EXERCISE

Supply the missing Gothic vowels in accordance with 19.5-6:

IE *sentī*, Osc. Umbr. *sent*, Go. *s( )nd* 'they are'; IE *leŋgʰ-t-* > *leŋkʰ-t-* (14.8), Go. *l( )hts* (15.7) 'light'; Gk. *deiktūmi* 'I show'; Go. *ga-t( )han* 'tell'; L *clepō*, Go. *hl( )fa* 'I steal'; L *precor* 'I pray'; Go. *fr( )hna* 'I ask, inquire'; L *vertō* 'I turn'; Go. *w( )rþa* 'I become'; L *is*, Go. ( ) *s* 'he'; L *dic-tus* 'said' (p.p.), Go. *ga-t( )hans* 'told'; IE *bhewdh-*, Go. *anab( )dan* 'command'; IE *wénkhō*, L *vincō* 'I conquer'; Go. *w( )ha* 'I fight'; Gk. *ei* 'if'; Go. ( ) 'that'; L *et* 'and, but'; Go. ( ) *b* 'but'; Gc. *ep* 'but' plus *þaw* 'else, otherwise' > Go. ( ) *þbáu* 'or'; L *pellis*, Go. *-f( )lls* 'skin'

## HISTORIC GOTHIC /e/ AND /i/

19.7. As noted in 18.4a, Pre-Go. /ē/ arose from contraction of /aj/ before a consonant or word-end pause (as in *wē* 'woe' beside *waja* 'evil') and from the allophone of /ē/ that occurred before a vowel (as in *sēan* 'sow' beside *sēð* 'seed'). In turn, /ē/ probably merged with an allophone of Pre-Go. /i/.

(a) Except in weakly stressed syllables, Pre-Go. /i/ had the allophone [e] before /x xʷ r/ (Go. *h v r*) e.g., *fexu* 'cattle, wealth,' *sexwið* 'sees,' *wer* 'man,' also in reduplicating syllables, e.g., *le-lōt* 'permitted,' and in the word for 'or,' viz., *epþō*. In other positions the allophone was [i], as in *nimio* 'takes' < IE *nēmēti*, *ita* 'I eat' < IE *edō*.

In *þarhis* 'new' (Matt. ix.16), the first *i*, a scribal addition, bore weak stress. Stressed *i* in sg. *hiri*, du. *hirjats*, pl. *hirjib* 'come here!' is probably due to analogy with related forms like *hidrē* 'hither.' *ai* (= *ái* or *ai*?) in *bairts* 'bitter,' *haiþn-* 'heathen,' *jain-* 'that,' *sai* 'lo!' and *waila* 'well' is phonologically regular if it represents *ái*.

(b) It appears likely that by the time of Wulfila Gothic vowels were distinguished solely by quality, not by length. If so, Pre-Go. /ē/ and [e] had merged as /e/, spelled *ai*, as in fourth-century Greek: *wai* 'woe,' *saian* 'sow,' *wair* 'man,' *lailaik* 'leaped' (in comparative grammar distinguished respectively as *wái*, *saian*, *wair*, *lailáik*).

20  
'ONE,' 'TWO,' 'THREE'; 'EACH';  
INDO-EUROPEAN

[u | r̥ m̥ ŋ̥ ŋ̥]

*Jesus Feeds a Multitude: John vi.5-13, 15*

(5) Þaruh ushōf áugōna Iēsus jah gáumida þammei manageins filu id-  
dja du imma. qaþuh du Filippáu: Ivaþrō bugjan hláibans, ei matjána  
þái? (6) þatuh þan qaþ fráisands ina: iþ silba wissa þatei habáida táu-  
jan. (7) andhōf imma Filippus: twáim hundam skattē hláibōs ni ganōhái  
sind þáim, þei nimái Ivarjizuh leitil. (8) qaþ áins þizē sipōnjē is, Andra-  
ias, brōþar Þaítráus Seimōnáus: (9) ist magula áins hēr saei habáip̄ 'e-  
hláibans barizeinans jah 'b' fiskans; akei þata Iva ist du swa managáim?  
(10) iþ Iēsus qaþ: waurkeiþ þans mans anakumbjan. wasuh þan hawi  
manag ana þamma stada. þaruh anakumbidēdun wairōs raþjōn swaswē  
fimf þūsundjōs. (11) namuh þan þans hláibans Iēsus jah awiliudōnds ga-  
dáilida þáim anakumbjandam, samaleikō jah þizē fiskē, swa filu swē wil-  
dēdun. (12) þanuh, biþē sadái waurþun, qaþ du sipōnjam seinám: ga-  
lisip̄ þōs aflifnandeins dráuhsnōs, þei wahtái ni fraqistnáil. (13) þanuh  
galēsun jah gafullidēdun 'ib' táinjōns gabrukō us fimf hláibam þáim ba-  
rizeinam þatei aflifnōda þáim matjandam. . . . (15) iþ Iēsus . . . afiddja  
aftra in faírguni, is áins.

- (6) *þatei habáida táujan* 'what he was to do.'  
(7) *twáim hundam skattē* 'for (= costing) two hundred denarii.'  
(9) *e-|fimf 'b-| twans* (20.1) occurs in *Skeirens* VIIa 12.  
(12) *dráuhsnōs* the *h* is probably scribal. *Skeirens* VIId 15 has *dráusnōs* 'pieces'; cf.  
*dríusan* II 'fall, drop.'  
(13) *ib-| twalif þatei aflifnōda* collective singular.

afgaggan 17.1 depart  
aflifnan remain, be left  
aftra again, back

akei but, however  
anakumbjan recline  
Andraias Andrew

awiliudōn give thanks	Ivaþrō whence
barizeins (made of) barley	leitils little
bugjan buy	magula m. little boy
dráu(h)snōs f. pieces	Þaítráus G Peter
faírguni n. mountain	raþjō f. number, account
Filippus, D-áú Philip	sap̄s satisfied
fimf five	Seimōnáus G Simon
fisks m. fish	silba self
fraqistnan be lost, perish	skatts m. coin, denarius
gabruka f. (broken) bit	staps m. place
gadáiljan divide	swa filu swē as much as
gafulljan fill	swaswē about, just as
galisan V gather	táinjō f. basket
ganōhs enough	twái 20.1 two
gasitan V sit, sit down	þūsundi f. thousand
gáumjan (+D/A) observe	ushafjan VI lift up
hund n. hundred	wahts f. thing
Ivarjizuh m. each, every, every one	wahtái ni nothing, lit. 'in nothing

20.1. The numeral *áins* 'one,' declined like *blinds* (11.1), also expresses 'a certain one, a certain' (verses 8-9, above), 'alone, only' (verse 15, above; cf. the plural form in Matt. v.46, p. 68), and 'one . . . another' (Mark iv.8, p. 38). *twái* 'two' and *þreis\** 'three' are thus declined:

	MASCULINE	NEUTER	FEMININE	MASCULINE	NEUTER	FEMININE
N	twái	twa	twōs	—	—	—
A	twans	twa	twōs	þrins	þrija	þrins
G	twaddjē	twaddjē	—	þrijē	—	—
D	twáim	twáim	twáim	þrim	þrim	—

The extant forms of *bái* 'both' are declined like *twái*.

20.2. Indefinite pronouns for 'each' are formed from *hwás* 'who, anyone' and from *hwajis* 'who, which (of more than two)' by adding *-(u)h*, before which *z* occurs in place of *s* (16.3b). *-(u)h* has no *u* after a long vowel or after stressed *a*:

	MASCULINE	NEUTER	FEMININE
sg. N	Ivazuh, Ivarjizuh	-Iva, Ivarjatōh	Ivōh, —
A	Ivanōh, Ivarjanōh	-Iva, —	Ivōh, Ivarjō<h>
G	Ivizuh, -Ivarjizuh	—, —	—, —
D	Ivammēh, Ivarjammēh	Ivammēh, Ivarjammēh	—, —

The only recorded plural form is m. A *hvanzuh*.

*hvazuh* and *hvarjizuh* occur also as the inflected elements of several compounds with uninflected initial *bis-, sa-, ain-*:

- (a) 'whosoever'—m. N *bishvazuh saei*, A *bishvanōh saei*, D *bishvammēh saei*, also N (sa) *hvazuh saei* (or *izei*)  
 (b) 'whatsoever'—n. N-A *bishvah bei* (or *batei*), G *bishvizuh bei*, D *bishvamēh bei*, also A sg. *bataivah bei*  
 (c) 'each one'—m. N *ainhvarjizuh* (all masculine singular forms occur), n. N *ainhvarjatōh*, f. A *ainhvarjōh*

#### INDO-EUROPEAN [u | ɣ ʁ ɲ ɟ]

20.3. Gc. /u/ arose through a merger of vowels that came from the syllabic allophones of IE /w l r m n/ (17.5):

[u]	IE <i>jugom</i> , L <i>jugum</i>	/u/	Go. <i>juk</i> 'yoke'
[ɣ]	IE <i>pīnós</i> , Lith. <i>pīlnas</i>	/u/	Go. <i>fulls</i> 'full'
[ɣ]	IE ( <i>we</i> ) <i>wrtamé</i>	/ur/	OHG <i>wurtum</i> 'we became'
[ʁ]	IE <i>g<sup>w</sup>h̥tīs</i> , L <i>con-ventio</i>	/um/	Go. <i>ga-qumps</i> 'assembly'
[ɲ]	IE <i>m̥h̥tīs</i> , OL <i>mentis</i> 'mind'	/un/	Go. <i>ga-munds</i> 'remembrance'
[ɟ]	IE <i>kyk-</i>	[uɲ]	Go. <i>huggrjan</i> 'be hungry'

Gothic shows no clear instances of IE [ɣ ʁ ɲ ɟ] producing /u ru mu nu/ rather than /ul ur um un/, nor does the language reflect a Germanic umlaut of /u/.

20.4. IE [ɣk], when not affected by Verner's law, produced Gc. [uɲx], then lost [ɲ] with compensatory lengthening of [u] to [ū<sup>n</sup>], which later merged with IE=PGc. /ū/ (17.8b):

INDO-EUROPEAN	GERMANIC	GOTHIC
ɣkt-	uɲxt- > ū <sup>n</sup> xt-	ūhtwō 'dawn'

20.5. When not lengthened, /u/ produced Go. *au* or *u*.

- (a) Unless weakly stressed, /u/ became *au* before *h* or *r*:

[u]	pre-Gc. <i>dhuktēr</i> , Lith. <i>duktē</i>	/o/	<i>dauhtar</i> 'daughter'
[u]	Gk. <i>thúra</i>	/o/	<i>daur</i> 'door'
[ɣ]	IE ( <i>we</i> ) <i>wrtamé</i> , OHG <i>wurtum</i>	/o/	<i>waurpum</i> 'we became'

*auftō* 'perhaps' may have *au* (once spelled *u*) through internal open juncture between *uf-* 'if' (OS *of*) and *-tō*; cf. 19.6c.

- (b) In other positions /u/ remained as Go. *u*:

[u]	IE <i>sunus</i> , OE <i>sunu</i>	/u/	<i>sunus</i> 'son'
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#### EXERCISE

Supply the missing Gothic vowels in accordance with 20.3-5:

Gk. *hupēr*, Go. ( ) *far* 'over'; Cz. *vlk*, Go. w( ) *lfs* 'wolf'; IE *kmtóm*, L *centum*, Go. h( ) *nd* 'hundred'; IE *tgjonom*, Go. b( ) *gkjan* 'seem'; IE *tyg-t* > *tykt-* (14.8), Go. b( ) *hta* 'it seemed'; IE *dyt-*, Go. t( ) *npus* 'tooth'; IE *wrgjō*, Go. w( ) *rkja* 'I work, make'; Gk. *hupo*, Go. ( ) *f* 'under, beneath'; IE *duk-* (cf. L p.p. *ductus*), Go. t( ) *hans* 'led'; IE *kjēk-*, Lith. *kanka* 'suffering', Go. h( ) *hrus* 'famine'; Sk. *mgt-* 'death', Go. m( ) *rþr* 'murder'; IE *ǵ-*, Go. ( ) *n-* 'not'

#### HISTORIC GOTHIC /o/ AND /u/

20.6. It has been observed (18.4b) that /ō/ arose in Pre-Gothic stem syllables through contraction of /aw/ before a consonant or pause, as in Pre-Go. *tōjan* 'do, make' beside pret. *tawiða*, and from the allophone of /ō/ that occurred before vowels, as in *stōa* f. 'judgment' beside *stōjan* 'judge.' In turn, this /ō/ probably merged with an allophone of Pre-Gothic /u/.

Pre-Go. /u/ possessed the allophones [o] and [u]. [o] occurred (except in weakly stressed syllables) before /x/ (Go. *h*) or /r/, as in *doxtar* 'daughter,' *morþr* 'murder,' and also in the word *oftō* 'perhaps.' In other positions, the allophone was [u]: *ufar* 'over,' *fexu* 'cattle, wealth,' *wiðuwō* 'widow,' weakly stressed *-ux* 'and,' weakly stressed [u] in *fiður-* 'four' (a combining form). Pre-Go. long /ū/, on the other hand, was not lowered before /x/ or /r/: *ūxtwō* > Go. *ūhtwō* 'dawn,' *skūra* > Go. *skūra* 'shower.'

It appears likely that by the time of Wulfila Gothic vowels had come to contrast in quality alone. If so, long /ō/ and short [o] merged as /o/, spelled *au*: *taujan* 'do, make,' *staua* f. 'judgment,' *dauhtar* 'daughter,' *maurþr* 'murder,' *auftō* 'perhaps' (in comparative grammar distinguished respectively as *tāujan*, *staua*, *dauhtar*, *maurþr*, *auftō*). At the same time, *ū u* appear to have merged as /u/, spelled *u*, and *ā a* as /a/, spelled *a*.

For the purposes of comparative grammar, however, etymological distinctions are of prime importance. Thus Go. *ai au* must be uniformly interpreted as diphthongs, *ai au* *a u* as short vowels, and *ai au* *ā ū* as long vowels, regardless of how these sounds may have been pronounced in the time of Wulfila.

20.7. Historic Go. *iu* may possibly represent /iw/, a vowel, or two successive vowels, as in *ni-u* 'not?' If *iu* represents these vowels, they explain why the masculine *o*-stem noun *stiuur* /stf-ur/ 'calf, steer' lacks the nominative singular ending *-s* (2.3). In Gothic, final *-s* was lost after a short vowel plus *r*, and weakly stressed *ur* remained *ur*, as in *fidur-fälþs* 'fourfold.'

21  
**PASSIVE OPTATIVE;  
 LONG AND OVERLONG VOWELS  
 IN WEAKLY STRESSED  
 FINAL SYLLABLES**

*On Almsgiving and Prayer: Matt. vi.1-8*

(1) Atsaifviþ armaiðn izwara ni tåujan in andwairþja mannē du saifvan in, aiþþåu låun ni habáiþ fram attin izwaramma þamma in himinam. (2) þan nu tåujáis armaiðn, ni haurnjáis faura þus, swaswē þái liutans tåujand in gaqumbim jah in garunsim ei háuhjándáu fram mannam; amēn qiþa izwis, andnēmum mizdōn seina. (3) iþ þuk tåujandan armaiðn, ni witi hleidumei þeina lva tåujiþ taihswō þeina, (4) ei sijái sō armahair-tiþa þeina in fulhsnja, jah atta þeins, saei saifviþ in fulhs<n>ja, usgibiþ þus in bairhtein. (5) jah þan bidjáiþ, ni sijáiþ swaswē þái liutans, untē frijōnd in gaqumbim jah waihtam plajþō standandans bidjan ei gåumjåin-dáu mannam. amēn qiþa izwis þatei haband mizdōn seina. (6) iþ þu, þan bidjáis, gagg in hēþjōn þeina, jah galūkands haúrdái þeinái bidei þu attin þeinamma þamma in fulhsnja, jah atta þeins, saei saifviþ in fulh[l]s-nja, usgibiþ þus in bairhtein. (7) bidjandansuþ-þan ni filuwaúrdjáiþ swaswē þái piudō; þugkeiþ im áuk ei in filuwaúrdein seinái andhåusjándáu. (8) ni galeikōþ nu þåim; wåit áuk atta izwar þizei jus þåurþuþ faúrþizei jus bidjáiþ ina.

- (1) in *andwairþja manmē*] 'before men' *du saifvan*] see 17.4.  
 (2) *ei háuhjándáu*] 'that they may be glorified'; see 21.1.  
 (3) *þuk tåujandan*] may be governed by *witi* (the Latin versions of MSS Vercellensis and Veronensis have *te facientem*), but it is also possible that this construction may be an accusative absolute. *hleidumei* is the subject of *witi*.  
 (6) *haúrdái þeinái*] instrumental dative: '(with) thy door.'  
 (7) *bidjandans-uþ-þan* for *-uþ-þan piudō*] see 3.4.

andhåusjan	hear, listen to	armaið f.	alms, pity
armahairtiþa f.	charity, almsgiving,	atsaifvan V	take heed
mercy		bairhtei f.	brightness

in bairhtein	openly	haurnjan	blow a horn
faúrþizei (+opt.)	before	hēþjo f.	room, chamber
filuwaúrdei f.	wordiness	hleidumei	left (hand)
filuwaúrdjan	use many words	låun n.	reward, wage
fulhsni n.	secret	liuta m.	hypocrite
galeikōn	be like	plajþa* f.	street, square
galūkan II	shut	taihswō f.	right (hand)
gåumjan	observe	þugkjan	seem
háuhjan	glorify, exalt	usgiban V	reward, give out, restore
haúrd f.	door	waihta m.	corner

21.1. The present-stem passive optatives of *bairan* 'bear,' *sōkjan* 'seek,' *sal-bōn* 'anoint,' and *haban* 'have' are:

sg.	1 bairáidáu	sōkjáidáu	salbōdáu	habáidáu
	2 bairáizáu	[sōkjáizáu]	[salbōzáu]	habáizáu
	3 bafráidáu	sōkjáidáu	salbōdáu	habáidáu
pl. 1-3	bafráindáu	sōkjáindáu	salbōdáu	habáindáu

21.2. Conjugate in the present-stem passive optative like:

- (a) *bairan*: *niman* 'take,' *qiþan* 'say,' *haldan* 'hold, tend'  
 (b) *sōkjan*: *dōmjan* 'judge, discern,' *wēnjan* 'hope, tend'  
 (c) *salbōn*: *frijōn* 'love,' *laþōn* 'invite'  
 (d) *haban*: *ástan* 'revere, regard,' *arman* 'pity'

**LONG AND OVERLONG VOWELS  
 IN WEAKLY STRESSED FINAL SYLLABLES**

21.3. At an early period, an Indo-European stem vowel contracted with an immediately following vowel. When both vowels were short, their contraction produced a new long (bimoric) vowel, which subsequently developed as if it had always been long: *wiro-es* > *wir-ōs*. But if one vowel was long, or if both were, their contraction produced an overlong (trimoric) vowel, which is distinguished here by the diacritic ¯: *bhāgā-es* > *bhāg-ās*, *bhāgā-ōm* > *bhāg-ām* (or *-ōm?*; the descendant languages that retain this ending do not distinguish the reflexes of *ā* and *ō*).

An older opinion assumes that all the contracted vowels, together with others supposed to have undergone compensatory lengthening, were circumflex: *-o-es* > *-ōs*, *-āso* > *-ās*, *-ōn* > *-ō*, etc.

21.4. In the weakly stressed final syllables of Germanic, long vowels remained long only when originally in the following positions:

	PARENT FORM	GOTHIC
(a) In monosyllables	f. A <i>tām</i>	<i>bō</i> 'this, that'
(b) In medial syllables before consonants	m. A <i>k<sup>w</sup>omō-k<sup>w</sup>e</i>	<i>hvan-ōh</i> 'each'
(c) Before final /s/	N pl. <i>wir-ōs</i>	<i>wair-ōs</i> 'men'
(d) Before final /d/	<i>k<sup>w</sup>otr-ēd</i>	<i>hwadr-ē</i> 'whither'

Under otherwise identical conditions, the length of a vowel is greater before voiced obstruents like /z d/ than before voiceless obstruents like /s t/ because the vocal lips continue to vibrate longer; contrast NE *lose*: *loose*, *feed*: *feet*. IE final /s/ became /z/ by Verner's law. IE final /d/ probably survived until late in the Germanic period; its reflex still survives after short vowels in monosyllables.

21.5. With the exceptions above, parent long vowels became short in the weakly stressed final syllables of Germanic, /ā ē ō/ merging with Pre-Go. /a/ and /i/ with Pre-Go. /i/:

/ā/	Ved. <i>yugā</i> , OL <i>jugā</i>	/a/	<i>juka</i> 'yokes'
/ē/	IE <i>tosmē</i>	/a/	D <i>þamma</i> 'this, that'
/ō/	L <i>ferō</i> , Gk. <i>phérō</i>	/a/	<i>baíra</i> 'I bear, carry'
/i/	IE <i>tekwi</i>	/i/	<i>þiwi</i> 'handmaid'

This shortening likewise occurred before resonants; for example:

/āj/	IE loc. <i>stāw-āj</i>	/aj/	D <i>stau-ái</i> 'judgment'
/ēw/	IE loc. <i>sūn-ēw</i> , Sk. <i>sūn-áu</i>	/aw/	D <i>sun-áu</i> 'son'

By Pre-Gothic times, the overlong vowels had become merely long, long /ā/ merging with Germanic and Pre-Gothic /ō/:

	PARENT FORM	GOTHIC
N	<i>bhāg-ās</i>	<i>bōk-ōs</i> 'letters, writing'
G	<i>bhāg-ām</i> (or <i>-ōm</i> )	<i>bōk-ō</i> 'of scriptures'

### EXERCISE

Supply the missing Gothic sounds:

Sk. *ādhar-āt* (< *-ōd*) 'from below,' Go. *undar* ( ) 'under'; pre-Gc. *welīs*, Go. *wil* ( ) 'thou wilt,' pre-Gc. sg. 3 *welit*, Go. *wil* ( ); Sk. *vyk-ās* (< *-ōs* < *-o-es*), Go. *wulf* ( ) 'wolves'; L *edō*, Go. *it* ( ) 'I eat'; IE f. *sā*, Sk. *sā*, Go. *s* ( ) 'this, that'; IE I *k<sup>w</sup>osmē*, Go. D *hwamm* ( ) 'whom, what,' *k<sup>w</sup>osmē-k<sup>w</sup>e* > Gc.

D *hwamm* ( ) *h* 'each'; Gk. *némō* 'I assign,' Go. *nim* ( ) 'I take'; IE n. *ejā*, L *ea*, Go. *ij* ( ) 'they'; IE f. *ejās*, Go. *ij* ( ) 's' 'they'; IE loc. *g<sup>w</sup>enāj*, Go. D *qēn* ( ) 'wife, woman'; IE *k<sup>w</sup>ejlā-ōm* > *-ām* or *-ōm*, Go. G *hveil* ( ) 'of hours'; pre-Gc. pl. I *k<sup>w</sup>ejlāmis*, Go. D *hveil* ( ) *m* 'hours'; IE *stāwā-es* > *-ās*, Go. f. *stau* ( ) 'judgments'



22  
SHORT VOWELS  
OF ORIGINALLY MEDIAL  
AND FINAL SYLLABLES

*Christ before Pilate: John xviii.33-40*

(33) Galáip in praitaúria aftra Peilátus jah wōpida Iēsu qaþuh imma: þu is þiudans Iudaiē? (34) andhōf Iēsus: abu þus silbin þu þata qiþis, þáu anþarái þus qēþun bi mik? (35) andhōf Peilátus: wáitei ik Iudaius im? sō þiuda þeina jah gudjans anafulhun þuk mis. Iva gatawidēs? (36) andhōf Iēsus: þiudangardi meina nist us þamma fairlváu; iþ us þamma fairlváu wēsi meina þiudangardi, aiþþáu andbahtōs meinái usdáudedideina ei ni galēwiþs wēsjaú Iudaium. iþ nu þiudangardi meina nist þaprō. (37) þaruh qaþ imma Peilátus: an nuh þiudans is þu? andhafjands Iēsus: þu qiþis ei þiudans im ik. ik du þamma gabaúrans im, jah du þamma gam in þamma fairlváu ei weitwōdjáu sunjai. Iwazuh saei ist sunjōs háuseiþ stibnōs meináizōs. (38) þanuh qaþ imma Peilátus: Iva ist sō sunja? jah þata qiþands galáip út du Iudaium jah qaþ im: ik áinðhun fairinō ni bigita in þamma. (39) iþ ist biūhti izwis ei áinana izwis fralētáu in pasxa; wileidu nu ei fralētáu izwis þana þiudan Iudaiē? (40) iþ eis hrōpidēdun aftra allái qiþandans: nē þana, ak Barabban! sah þan was sa Barabba wáidēdja.

(34) *abu* 'of?' i.e., PGc. *aba* (Go. *af*) with [b] remaining before interrogative *-u*; cf. *wileidu* in verse 39. *þáu*, introducing the second clause, means 'or.'

(36) *aiþþáu*, introducing the clause that states the consequence in a conditional sentence means 'then, in that case.' *usdáudedideina* MS for *usdáuidēdeina*.

(37) *andhafjands* 'answered.' Some editors add *qaþ*: 'said in reply.' Compare, however, the present participles on p. 102, verse 24. *stibnōs meináizōs* see p. 73, commentary on line 16.

(39) *wileidu* | *wileiþ* plus *-u*; cf. *abu* in verse 34.

(40) *nē* is emphatic (< IE *nē*); contrast *ni* (< IE *ne*).

aftra again, a second time  
an then?  
anafilhan III deliver, commit  
Barabba(s), A Barabban Barabbas  
bigitan V find, meet  
fairlvus m. the world  
fairina f. fault, charge  
fralētan VII free, let be, let down  
galēwjan betray  
gudja m. priest  
hrōþjan cry out  
Iwazuh saei whosoever  
Iudaius m. Jew  
nē no, nay, not

nuh now? well?  
pasxa f. Passover  
Peilátus Pilate  
praitaúria (ún), praitōria pretorium  
silba self  
sunja f. truth  
þaprō thence  
usdáudjan strive  
wáidēdja m. robber, evildoer  
wáit-ei perhaps  
weitwōdjan testify  
wōþjan call

SHORT VOWELS OF ORIGINALLY MEDIAL  
AND FINAL SYLLABLES

22.1. In the weakly stressed final syllables of Germanic, as already noted, overlong vowels were to become merely long, and long vowels were to become short except in a few phonetic environments (21.4a-d). As a further result of weak stress, in most instances the short vowels of originally final syllables had been lost before the historic period of Gothic:

/a/	Gk. <i>oída</i> , Sk. <i>věda</i>	/ʃ/ <i>wáit</i> 'I know'
/e/	Gk. <i>phére</i>	/θ/ <i>baír</i> 'bear thou'
/i/	L <i>homini</i>	/θ/ <i>gumín</i> 'to a man'
/o/	Gk. <i>agrós</i>	/θ/ <i>akrs</i> 'field'

But the short vowels remained in certain environments.

(a) Short vowels survived in originally monosyllabic forms:

/o/	IE m. <i>so</i> , Gk. <i>ho</i> , Sk. <i>sá</i>	/a/ <i>sa</i> 'this, that'
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(b) A short vowel plus final *-ns* remained in Gothic; for example:

/ons/	Gk. Cret. A <i>lúkons</i>	/ans/ <i>wulfans</i> 'wolves'
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(c) So far as Gothic is concerned, Gc. /u/ (< IE [u ũ ŷ ŷ̄], etc.) was regularly lost only when occurring as a vowel in an originally third syllable. Compare the following forms:

[u] IE *péku* /u/ *faihu* 'cattle, wealth'  
 [ŋ] IE *bhērnt* /u/ *bērūn* 'they bore'

but:

[ŋ] IE A *bhrāterm̄* > Gc. *brōperun* /ʃ/ *brōpar* 'brother'

In weakly stressed final syllables, the Germanic reflexes of IE [u] and [i] tended to survive longer when the preceding syllable was short, as in OE *sun-u* 'son,' OS *sted-i* 'place,' and to be lost earlier when the preceding syllable was long, as in Go. *tagr* = Gk. *dákr-u* 'tear,' Go. *gasts* = L *host-t-s* 'stranger.' In Gothic, however, this phonologic difference was largely obscured by leveling. Regardless of whether the preceding syllable was long or short, the /u/ of *u*-stems was generalized, as in *hand-us* 'hand' as well as in *sun-us* 'son,' whereas the /i/ of masculine singular *i*-stems, which were partly remodeled after *o*-stems, was regularly dropped, as in both *gast-s* 'stranger' and *stab-s* 'place.'

22.2. IE /oj aj/ merged as PGc. /aj/.

(a) When final, the *j*-element of /aj/ remained in original monosyllables but was lost in forms of more than one syllable:

/oj/ IE *toj*, Gk. Dor. *toi* /aj/ *pái* 'these, those'  
 /aj/ Gk. medial 3 sg. *phéretai* /aʃ/ *bairada* 'is borne'

The parent medial form may have ended in *-toj* rather than *-taj*. Go. *-ái* in the masculine nominative plural of strong adjectives, e.g., *blind-ái*, is due to analogy with *pái*.

(b) When originally followed by a final consonant, the *j*-element of /aj/ remained if the consonant was nonsyllabic:

/oj/ IE *némojt* /aj/ *nimái* 'he may take'

But IE *-ojm̄* became Gc. *-a(f)u(n)*, which lost *-j-* between vowels and *-n* in final position, contracting to Pre-Go. /aw/:

[ojm̄] IE *némojm̄* > Gc. *nema(f)u(n)* /aw/ *nimáu* 'I may take'

Contrast IE [ŋ] > Gc. *-un* > -ʃ in Go. A *brōpar* in 22.1c.

22.3. /er/, when occurring in an originally medial or final syllable, produced Go. /ar/:

/er/ Sk. *upári* < *uperi*, Gk. *hupér* /ar/ *ufar* 'over'

22.4. Except before [j], /ə/ in an originally medial syllable was lost in pre-Germanic times:

/ə/ IE *dhug(h)ətēr*, Gk. *thugátēr* /ʃ/ *daúhtar* 'daughter'

/əj/ in originally medial syllables appears to have produced PGc. *-aj/-a-* and will be considered separately.

/ə/ in originally final syllables may have become Gc. /u/:

/ə/ IE *anət-*, L *anas* /u/ OHG *anut* 'duck'

EXERCISE

Supply the missing sounds; omit those that were lost:

Gk. *oīstha*, Go. *wáist*( ) 'knowest'; Gk. *phérete*, Go. *bairip*( ) 'ye bear'; L *frātrī*, Go. *brōþr*( ) 'to a brother'; Gk. *lúkos*, Go. *wulf*( )s 'wolf'; IE m. *dwōj*, Go. *tw*( ) 'two'; Gk. med. 3 pl. *phérontai*, Go. *bairand*( ) 'they are borne'; Gk. *polú*, Go. *fil*( ) 'many'; IE A *kanonm̄*, Gc. *xananun*, Go. *hanan*( ) 'cock'; IE A *agrōns*, Go. *akr*( )ns 'fields'; IE *k<sup>w</sup>osmē* plus *-k<sup>w</sup>e*, Go. D *hwammēh*( ) 'each'; Gk. *póteros*, Go. *hwap*( )r 'which (of two)'; L *ne*, Go. *n*( ) 'not'; IE *bhérojm̄*, Go. *bair*( ) 'I may bear'; IE *bhérojs*, Gk. *phérois*, Sk. *bhārēs*, Go. *bair*( )s 'thou mayst bear'; IE *kolados*, Go. *hal*( )t( )s 'lame'

## 23 INDO-EUROPEAN FINAL CONSONANTS

*The Crucifixion: Mark xv.12-28*

(12) İp Peilätus aftra andhafjands qaþ du im: İva nu wileİþ ei tåu¼¼ þammei qİbİþ İþudan İudaię? (13) İp eis aftra hrõpidędun: ushramei ina! (14) İp Peilätus qaþ du im: İva allis ubilis gatawida? İp eis mås hrõpidędun: ushramei ina! (15) İp Peilätus, wiljands İizai managein fullafahjan, fralafłot im þana Barabban, İp İęsu atgaf usbliggwands ei ushramİps węsi. (16) İp gadraũhteis gataũhun ina innana gardis, þatei ist praitřori-aun, jah gahaİhåitun alla hansa. (17) jah gawasidędun ina paİrþuråi jah atlagidędun ana ina þaurneina wİþja uswıwıwıandans. (18) jah dugunnun gõljan ina: håİls, İþudan İudaię! (19) jah slõhun is håubİþ råusa jah bİ-spiwun ina jah lagıwıwıandans kniwa inwitun ina. (20) jah bİþę bilailåikun ina, andwasidędun ina İizai paİrþuråi jah gawasidędun ina wastjõm swę-såim jah ustaũhun ina ei ushramidędeina ina. (21) jah undgripun sumana mannę, Seimõna Kwreinaiu, qıwıwıandans af akra, attan Alaİksandråus jah Rufåus, ei nęmi galgan is. (22) jah attaũhun ina ana Gaũgaũþa staþ, þatei ist gaskeirİþ İvårneins staþs. (23) jah gębun imma drıgkan wein miþ smwrna, İp is ni nam. (24) jah ushramjandans ina, disdåiljandans wastjõs is, waİrþandans hlåuta ana þõs, İvarjizuh İva nęmi. (25) wasuh þan İveila bİdİþõ, jah ushramidędun ina. (26) jah was ufarmęli fairinõs is ufarmęliþ: sa İþudan İudaię. (27) jah miþ imma ushramidędun twans waİdędjans, åınana af taİhswõn jah åınana af hleidumein is. (28) jah us-fullnõda þata gamęlidõ þata qİþanõ: jah miþ unsibjåim rahniþs was.

(16) *gataũhun ina innana gardis, þatei ist praitřoriain, jah gahaİhåitun alla hansa* ] The court was that of the pretorial palace, which was guarded by the cohort.

(19) *lagjandans kniwa* ] 'laying knees' i.e., kneeling.

(24) *ushramjandans ... disdåiljandans ... waİrþandans* ] cf. *andhafjands İęsus* John xviii. 37 and commentary, p. 98.

(28) *þata gamęlidõ þata qİþanõ* ] 'the scripture that said.'

Alaİksandrus, G-åus Alexander  
allis at all  
andwasjan divest, disrobe  
atgiban V give up, deliver  
atlagjan lay, put on  
attıuhan II draw, bring, take  
bilåıkan VII mock  
bispeıwan I spit upon  
fullafahjan (+D/A) satisfy  
gadraũhts m. soldier  
galga m. cross  
gaskeirjan explain, interpret  
gatiuhan II lead, bring, take  
Gaũgaũþa Golgotha  
gawasjan clothe  
håİls hail!  
hansa f. cohort  
hlåuts m. lot  
İvårneı f. skull  
İvarjizuh m. each, each one  
İveila f. hour, time, season  
innana inside (here + G)  
inweitan I salute

Kwreinaius m., A -u a Cyrenian  
paİrþuråi D purple  
rahņjan reckon  
råus m. reed  
Rufus, G-åus Rufus  
slahan VI strike  
smwrna D myrrh  
staþs m. place  
þaurneins made of thorns  
bİdİþa third  
ubils evil  
ufarmęli n. superscription  
ufarmęljan write above  
undgreıpan I seize  
unsibjis wicked  
usbliggwan III scourge  
usfullnan be fulfilled  
ushramjan crucify  
uswıwıandans III plait, weave  
İvarjizuh m. cast  
wein n. wine  
wİþja f. crown

### GOthic REFLEXES OF INDO-EUROPEAN FINAL CONSONANTS

23.1. As already observed, the Germanic primary stress on word-initial syllables was responsible for both shortenings and losses of vowels in weakened final syllables. Weak articulation likewise caused most Indo-European final consonants to be lost before the historic period of Germanic.

23.2. The only Indo-European final consonants regularly remaining in Gothic were /ns/ and /r/:

/ns/ Gk. Cret. A *lukons*, Go. *wulfans* 'wolves'

/r/ IE *patēr*, Gk. *patēr*, L *pater*, Go. *fadar* 'father'

23.3. IE final /m/ merged with /n/ in Germanic, as also in Greek and some other descendant language groups. The final /n/ produced by this merger remained only after a short vowel in an original monosyllable or before a particle:

/m/ IE <i>k<sup>w</sup>om</i> , OL <i>quom</i>	/n/ Go. <i>ivan</i> 'when'
/m/ IE m. A <i>tom</i> (Gk. <i>tón</i> )	/n/ Go. <i>þan-a</i> 'this, that'
/n/ IE <i>en</i> , OL <i>en</i>	/n/ Go. <i>in</i> 'in'

Otherwise, PGc. /n/ < IE final /m n/ was lost in Germanic:

/m/ IE A <i>ghostim</i>	/θ/ Go. <i>gast</i> 'stranger'
/m/ IE f. A <i>tām</i> , Sk. <i>tām</i>	/θ/ Go. <i>þō</i> 'this, that'
/n/ IE <i>kanēn</i> , -ōn	/θ/ Go. <i>hana</i> 'cock'

23.4. IE final /t d/ were ordinarily lost in Germanic:

/t/ IE <i>mēnōt</i>	/θ/ Go. <i>mēna</i> 'moon'
/d/ Sk. <i>ádhar-āt</i> (< -ōd)	/θ/ Go. <i>undarō</i> 'under'

But a final dental stop remained (a) before a particle:

/d/ IE <i>tod</i> , L <i>is-tud</i>	/t/ Go. <i>þat-a</i> 'this, that'
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(b) in an originally monosyllabic form:

/d/ IE <i>k<sup>w</sup>od</i> , L <i>quod</i>	/t/ OS <i>hwat</i> , OE <i>hwæt</i> 'what'
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If Go. *wa* 'what' represents IE *k<sup>w</sup>od*, the loss of its final consonant may be due to the use of this form as a weakly accented indefinite pronoun for 'anything.' Another etymology assumes that the parent form was *k<sup>w</sup>o*.

23.5. IE final /s/ usually survived in Gothic (cf. Lith. *sūnāis*, Go. *sunáus* 'of a son') but was lost when, through the loss of a preceding short vowel, it came to stand after:

- (a) /m/: IE *némom(e)s*, -*m(o)s* > Go. *nimam* 'we take'
- (b) a short vowel plus /r/: IE *wir(o)s* > Go. *wair* 'man'
- (c) /s/: IE *dhrus-* plus -*tis* > Go. *drus* 'fall'

In this development, final /s/ first became /z/ by Verner's law, then was assimilated to the preceding /m/, /r/, or /s/, and the resulting long consonants were shortened: /mz/ > /mm/ > /m/, /rz/ > /r/ > /r/, etc. The loss of final /s/ is most noticeable in such forms as *wair* 'man' beside *dags* 'day' (2.3) and *unsar* 'our' beside *meins* 'my' (11.3).

#### EXERCISE

Supply the missing consonants; omit those that were lost:  
IE *jugom*, Sk. *yugám*, L *jugum*, Go. *juk*( ) 'yoke'; IE m. A *im*, OL *im*, Go.

*i*( )-a 'him'; IE f. A *k<sup>w</sup>ám*, Sk. *kám*, Go. *hwō*( ) 'whom'; IE m. A *k<sup>w</sup>om*, Sk. *kám*, Go. *hwa*( )-a 'whom'; IE *ad*, L *ad*, Go. *a*( ) 'from, by, at'; IE *bhrāter*, L *frāter*, Go. *brōþa*( ) 'brother,' IE A pl. *bhrātr̥s* > Go. *brōþru*( ), IE A sg. *bhrāter̥* > Gc. *brōþerun* > Go. *brōþar*( ); Sk. *bhārēt*, Go. *bairái*( ) 'he may bear'; IE *ghostis*, L *hostis*, Go. *gast*( ) 'stranger'; IE *bhēromes*, -*mos*, Gk. Dor. *phēromes*, L *ferimus*, Go. *bairam*( ) 'we bear'; IE *k<sup>w</sup>óteros*, Gk. *póteros*, Go. *hvaþar*( ) 'which (of two)'; IE *lowso*s, Go. *láus*( ) 'empty'; IE *agros*, Gk. *agrós*, Go. *akr*( ) 'field'

24  
**ADDITIONAL DEVELOPMENTS  
 INVOLVING LIQUIDS  
 AND NASALS**

*The Death and Burial of Jesus: Mark xv.33-46*

(33) Jah biþē warþ lveila safhstō, riqis warþ ana allái aifrþái und lveila niundōn. (34) jah niundōn lveilái wōpida Iēsus stibnái mikilái qiþands: aifōē, aifōē, lima sibakþanei, þatei ist gaskerip: guþ meins, guþ meins, du-lvē mis biláiþ? (35) jah sumái þizē atstandandanē gaháusjandans qēþun: saí Hēlian wōpeip. (36) þragjands þan áins jah gafulljands swam akeitis, galagjands ana ráus, dragkida ina qiþands: lét, ei saifvam qimáiu Hēlias athafjan ina. (37) ip Iēsus aftra létands stibna mikila uzōn. (38) jah faúrahäh als diskritnōða in twa iupapþro und dalaþ. (39) gasaiflvands þan sa hundafaps sa atstandands in andwarþja is þatei swa hrōþjands uzōn, qaþ: bi sunjai, sa manna sa sunus was gudis. (40) wēsunuþ-þan qinōns faifraþrō saifvandeins, in þáimeí was Marja sō Magdalēnē jah Marja Iakōbis þis minnizins jah Iōsēzis aifei jah Salōmē. (41) jah þan was in Galeilaia, jah láistidēdun ina jah andþahtidēdun imma, jah anþarōs managōs þōzei miþiddjēdun imma in Iafrusalēm. (42) jah juþan at andanahtja waurþanamma, untē was paraskaifwē, saei ist fruma sabbatō, (43) qimands Iōsēf af Areimaþaias, gaguds ragineis, saei was silba beidands þiudangardjōs gudis, anananþjands galáip inn du Peilátáu jah þaþ þis leikis Iēsus. (44) ip Peilátus sildaleikida ei is juþan gaswalt, jah atháitands þan hundafapþ frah ina juþan gadáuþnōdēdi. (45) jah finþands at þamma hundafada, fragaf þata leik Iōsēfa. (46) jah usbugjands lein jah usnimands ita, biwand þamma leina jah galagida ita in hláwiwa þatei was gadraban us stáina, jah atwalwida stáin du daúra þis hláiwis.

(36) *swam akeitis*] MS for *swamm akētis* lét, ei saifvam qimái-u Hēlias] 'wait, so that we see whether Elijah will come.'

(37) *lētands stibna mikila*] 'uttering a great cry.'

(38) *als*] MS for *alhs* (G sg.) und dalaþ] 'to the bottom.'

(40) *Marja*] the name of Christ's mother is spelled *Maria*.

- (43) *gaguds* for *gaguþs* þiudangardjōs . . . leikis] p. 73, commentary on line 16.  
 (46) *daúra*] 'entrance'; the stone covering its opening served as a door.

aifei f. mother  
 akēt ?n. vinegar  
 alhs f. 15.1 temple  
 anananþjan dare, be bold  
 andanahti n. evening  
 andþahtjan serve, minister  
 Areimaþaias G of Arimathea  
 athafjan VI take down  
 atstandan VI stand near  
 atwalwjan roll to  
 beidan I (+G) await  
 bi sunjai truly  
 biwandan III wrap, swathe  
 dalaþ down  
 diskritnan become torn  
 dragkjan give to drink  
 duivē why, wherefore  
 faifraþrō from afar  
 faúrahäh n. veil, curtain  
 fragiban V give, grant  
 fruma sabbatō day before the  
 Sabbath  
 gadraban VI hew  
 gafulljan fill

gaguþs godly, pious  
 Hēlias, A-ian Elijah  
 hundafaps centurion  
 Ivar where  
 Iakōbis G of James  
 Iōsēzis G of Joseph  
 iupapþrō from above  
 juþan already, now  
 lein n. linen  
 Magdalēnē Magdalene  
 minniza less  
 miþgaggan pret. -iddja accompany  
 niunda ninth  
 paraskaifwē Parasceve  
 Peilátáu D Pilate  
 qinō f. woman  
 ragineis m. counselor  
 riqis n. darkness  
 safhsta sixth  
 Salōmē Salome  
 sildaleikjan wonder, marvel  
 swam A sponge  
 usbugjan buy  
 uzanan\* VI expire

24.1. The time or circumstance of a past occurrence may be expressed by an absolute phrase containing the past participle of *waurþan* in agreement with its accompanying noun, which may be dative, accusative, or (very rarely) nominative:

at andanahtja waurþanamma  
 at maúrgin waurþanana  
 waurþans dags gatils

when evening had come  
 when morning had come  
 a fitting day having come

**ADDITIONAL DEVELOPMENTS INVOLVING  
 LIQUIDS AND NASALS**

24.2. Pre-Germanic /str/ arose not only from IE /ttr/ (cf. 12.10c and 14.8) but also from IE initial and medial /sr/:

/sr/ Sk. *srávati* 'flows'/str/ OS OHG *strōm* 'stream'

24.3. In pre-Germanic times a nasal was assimilated to a following stop or fricative: IE *péhk<sup>w</sup>e* but Gk. *pénte*, OW *pimp* 'five,' and similarly IE *kñt-* > pre-Gc. *kñt-* in 24.4, below.

24.4. In Proto-Germanic the reflex of a parent dental stop was lost between /n/ and [j]: IE *kñtj-* > pre-Gc. *kñtj-* (24.3) > OHG *hunno* 'centurion.' Gc. *-nd-* plus *-j-* as in Go. *sandjan* (rather than \**sanjan*) 'send' may come from later word-formation.

24.5. Medial /mn/ apparently underwent dissimilation to /bn/ (Go. *bn*, OI OE OFris. *fn*), but numerous exceptions appear, e.g., in OHG *stimna*, OS *stemna*, OE *stenn* beside Go. *stibna*, OE *stefn*, OFris. *stifne* 'voice,' D Go. *nannam* beside OI *nofnum* 'names.' The exceptions are generally ascribed to the influence of *m* in the singular forms *namō*, *namins*, *namin*.

24.6. Proto-Germanic developed several long liquids and nasals through assimilation:

/ln/ Let. *vilna*, Lith. *vilna*/ll/ Go. *wulla* 'wool'/nw/ IE *minw-*, L *minuō* 'I lessen'/nn/ Go. *minniza* 'less'

In forms bearing reduced syntactic stress, medial /sm/ became /zm/ by Verner's law, then /mm/ by assimilation. When becoming final, /mm/ was shortened to /m/:

/sm/ IE I *k<sup>w</sup>osmē*/mm/ Go. D *hvanma* 'whom'/sm/ IE *esmi*/mθ/ Go. *im* 'am'

After a weakly stressed vowel, /nm/ merged with /mm/ and so shared in this development:

/nm/ pre-Gc. *kannmis*, Gc. *-ummiz*/mθ/ OE D *hanum* 'cocks'

The Gothic vocabulary inherited from Proto-Germanic shows no instance of a long stop developing from /n/ plus a stop.

24.7. Gothic spelling rarely reflects an excrescent stoppage between PGc. medial /m/ and /r/: *timrjan* or *timbrjan* 'build.'

24.8. PGc. /nn/ was shortened before any consonant but *j*: Go. *kant* 'knowest' beside *kann* 'I know,' *kannjan* 'make known.'

24.9. Gothic lost *h* in the cluster *rhstw*: IE *wrkstwow* > Gc. *wurxstwan* > Go. *waúrstw* 'deed, work.'

24.10. /l r m n/ may have become syllabic in Gothic between consonants and finally after a consonant: *akrs* 'field,' A *akr*.

## EXERCISE

Supply the missing sounds; omit those that were lost:

IE loc. *swesri*, Go. D *swis*( ) *r* 'sister'; IE *kñtóm*, Lith. *šm̃tas*, Go. *hu*( ) *d* 'hundred'; IE *stjós*, Sk. *satyás*, Go. *sun*( ) *jis* 'true'; IE *-njo-* (suffix), Gc. *-ubnja-*, Go. *witu*( ) *ni* (16.4) 'knowledge'; IE *plnós*, Lith. *pilnas*, Go. *ful*( ) *s* 'full'; IE *genw-*, Go. *kin*( ) *us* 'cheek'; IE I *tozmē* (cf. Sk. D *tasmai*), Go. D *þa*( ) *ma* 'this, that'; PGc. *gumanniz*, Go. D pl. *guma*( ) 'men'; pre-Gc. I *uksamis*, Go. D *aúhsu*( ) 'oxen'

25  
**INDO-EUROPEAN [w]**  
*The Resurrection: Mark xvi.1-11*

(1) . . . Marja sō Magdalēnē jah Marja sō Iakōbis jah Salōmē usbauhtēdun arōmata ei atgaggandeins gasalbōdēdeina ina. (2) jah filu áir þis dagis afarsabbatē atidd<j>ēdun du þamma hláíwa at urinnandin sunnin. (3) jah qēþun du sis missō: Ivas afwalwjái unsiþ þana stáin af daúrom þis hláíwis? (4) jah insaflvandeins gáumidēdun þammei afwalwiþs ist sa stáins; was áuk mikils abraba. (5) jah atgaggandeins in þata hláíw gasēlvun juggaláuþ sitandan in taihswái biwáibidana wastjái Iveitái; jah usgeisnōdēdun. (6) þaruh qaþ du im: ni faúrhteiþ izwis. Iēsu sōkeiþ Nazōraiu þana ushramidan; nist hēr; urráis. sái þana staþ þarei galagidēdun ina. (7) akei gaggiþ qíþiduh du sipōnjam is jah du Þaitráu þatei faúrbi-gaggiþ izwis in Galeilaian; þaruh ina gasaifviþ, swaswē qaþ izwis. (8) jah usgaggandeins af þamma hláíwa gaþlaúhun; diz-uh-þan-sat ijōs reirō jah usfilmei. jah ni qēþun mannhun waht, óhtēdun sis áuk. (9) usstandands þan in maúrgin frumin sabbatō, atáugida frumist Marjin þizái Magdalēnē, af þizáiei uswarp sibun unhuþōns. (10) sōh gaggandei gatáih þáim miþ imma wisandam, qáinōndam jah grētandam. (11) jah eis háusjandans þatei libáip jah gasaifvans warþ fram izái, ni galáubidēdun.

- (1) *Marja sō Iakōbis*] 'Mary the (mother) of James.'  
 (2) *þis dagis afarsabbatē*] temporal genitive: 'on the day,' etc.  
 (4) *þammei*] 'that'; *gáumjan* governs the dative or accusative. *ist*] historical present as also *libáip* in verse 11.  
 (7) *qíþiduh*] *qíþiþ* (imperative) plus *-uh*.  
 (8) *diz-uh-þan-sat*] the preterit of *dissitan* with interpolated *-uh-þan-* *reirō* jah *usfilmei*] treated here as a singular.  
 (9) *frumin sabbatō*] *fruma sabbatō* renders *prosábbaton* 'day before the Sabbath' in Mark xv.42 (p. 106), but here it occurs for *prōtei sabbátou* 'the first day after the Sabbath.'  
 —The implied subject of *atáugida* s 'he' (Christ); some editors add *sik*: 'showed him-

self.' The following verse, which continued on the recently discovered 188th leaf of the Codex Argenteus, replaces this construction by *atáugiþs warþ*.  
 (10) *miþ imma wisandam*] 'who had been with him.'

abraba	exceedingly	gasalbōn	anoint
afarsabbatē	After-Sabbath, Sunday	gateihan I	tell
afwalwján	roll away	gaþliuhan II	flee
áir adv.	early	Iveits	white
arōmata (Gk.)	spices	juggaláuþs m.	young man
atáugjan	appear, show	Nazōraiu A	Nazarene
biwáibjan	clothe, wrap	ni waht f. A	nothing
daúrōm f. D pl.	doorposts, doorway	ōgan* sis 16.2	be afraid
dissitan V	seize upon	Þaitráu D	Peter
faúrbigaggan	go before	qáinōn	lament
faúrhtjan sis	be fearful	reirō f.	trembling
frumist adv.	first	sibun	seven
Galeilaian A	Galilee	taihswa f.	right
		usfilmei f.	amazement

INDO-EUROPEAN [w]

25.1. Unless otherwise indicated, in this chapter all parent sounds and forms represent Indo-European or pre-Germanic, and all historic sounds and forms represent Gothic. Sounds enclosed within parentheses ( ) were to be lost in preliterate times. For the immediate purpose, Go. *áu* *iu* will be assumed to retain their earlier Pre-Gothic values, respectively /aw iw/.

25.2. [w] was lost before medial /u/ in Germanic:

[w] *newnt-* > Gc. *ne(w)und-* /Ø/ *niunda* 'ninth'

This loss was often obliterated by analogy; thus Go. *gaswiltan* 'die' has pret. pl. 3 *gaswiltun*, not \**gasultun*.

25.3. [w] was lost in Pre-Go. /ōwj ōw/:

[w] *stáwējeti* > Pre-Go. *stō(w)jip* /Ø/ *stōjip* 'judges'  
 [w] *stāwā* > Pre-Go. *stō(w)a* /Ø/ *staua* f. 'judgment'

On *au* in *staua* beside *ō* in *stōjip* see 17.8a.

25.4. [w] produced Pre-Go. /iw/. Before consonants in weakly stressed final syllables, the syllabic articulation in /iw/ shifted to the second element, the result being /ju/:

[ew] *sunewes* > Pre-Go. *suniwz* /ju/ *sunjus* 'sons'

Two apparent exceptions occur. *lasiws* 'weak' may reflect the occasional scribal use of *i* for *ei*; *-eiws* would correspond to L *-ivus* as in *captivus* 'captive.' A *ūhttiug* 'at leisure' is perhaps a scribal error for *ūhteig* 'having time.'

25.5. Pre-Go. /aw iw/ in stem syllables appear respectively in Gothic as *aw iw* before vowels but as *áu iu* in other positions: *tawida* 'he did' but infin. *táujan*, *þiwōs* 'servants' but sg. *þiumagus*, lit. 'servant boy.'

25.6. After a short vowel in some words, IE [w] was lengthened to PGc. [ww], which subsequently produced Go. [ggw] and North Germanic [gg(v)]. The lengthening of [w] is now often ascribed to assimilation of a following /ə/: IE *drewa-* > PGc. *treww-* > OS *triuwi* and OHG *gi-triuwi* beside Go. *triggws*, OI *tryggr* (A *tryggvan*) 'true, faithful.'

25.7. When not subject to the changes noted in 25.2-6, IE [w] produced Pre-Go. and Go. /w/:

- (a) Initially: *wair* 'man,' *wlits* 'face,' *wrikan* 'persecute'
- (b) Medially before vowels or diphthongs: m. *twái*, f. *twōs*, n. *twa* 'two'
- (c) After long vowels (but see 25.3), diphthongs, or consonants, both finally (*lēw* 'occasion,' *fráiw* 'seed,' *wairstw* 'work') and before *j* (*lēwan* 'betray,' *hnáiwjan* 'abase,' *ufarskadwjan* 'overshadow') or *s* (*snáiw* 'snow,' *triggws* 'faithful')

In Gothic, PGc. *skadwaz* 'shadow' transferred from the *o-* to the *u-* declension: N *skadus*, D *-áu*. A suggested explanation assumes that *-w-* in *-adw-* produced *-u* when becoming final, as in A *skadw(an)* > Go. *skadu\**. But compare *-ad( )* in the last Gothic form in the following exercise.

## EXERCISE

Add the missing Gothic sounds; omit those that were lost. Unless otherwise indicated, the parent forms below are Indo-European or pre-Germanic. *juwŋkós* > *ju( )ggs* 'young,' PGc. *tōwjan* > *t( )i* 'deed,' PGc. pl. N-A *tōwjō* > *t( )ja*; *drewom* > *tr( )\** 'tree,' I pl. *drewomis* > D *tr( )am*; *sedh-ewes* > *síd( )s* 'customs'; PGc. *ma(g)wī* > *ma( )i* 'maiden,' G *ma(g)wjōs* > *m( )jōs*; *klojwom* > *hlái( )* 'grave, tomb'; *kwŋtós* > *h( )unds* 'dog'; N-A *gnewom* > *kn( )\** 'knee,' pl. *gnewā* > *kn( )a*; *te(k)wī* > *þ( )i* 'maid-servant,' G *te(k)wjās* > *þ( )jōs*; *sāwelom* > *s( )il* 'sun'; *trŋ-ewes* > *þáurn( )* 'thorns'; *te(k)wo-twom* > *þ( )ad( )* 'servitude'



26  
VOCALIZATION  
AND LENGTHENING OF [j]

*On Love: 1 Cor. xiii.1-13*

(1) <Jabái razdöm mannë rōdjáu jah aggilë, iþ friaþwa ni habáu, warþ áiz þuthaúrniandō> aiþþáu klismō klismjandei. (2) jah jabái habáu praúfētjans jah wítjáu alláizë rúnōs jah all kunþi, jah habáu alla galáubein swaswë fairgunja miþsatjáu, iþ friaþwa ni habáu, ni waihts im. (3) jah jabái fraatjáu allōs áihtins meinōs, jah jabái atgibáu leuk mein ei gabrann-jáidáu, iþ friaþwa <ni> habáu, ni waiht bōtōs mis táujáu. (4) friaþwa usbeisneiga ist, sēls ist; friaþwa ni aljanōþ; friaþwa ni fláuteiþ, ni ufblesada. (5) ni áiwiskōþ, ni sōkeiþ sein áin, ni ingramjada, nih mitōþ ubil, (6) ni faginōþ inwindiþái, miþfaginōþ sunjai, (7) allata þuláip, allata galáubeiþ, all wēneiþ, all gabeidiþ, (8) friaþwa áiw ni gadriusiþ, iþ jaþþë praúfētja gatairanda, jaþþë razdōs galveiland, jaþþë kunþi gataurniþ. (9) suman kunnum jah suman praúfētjam; (10) biþë qimiþ þatei ustaúhan ist, gataurniþ þatei us dáilái ist. (11) iþ þan was niuklahs, swë niuklahs rōdida, swë niuklahs frōþ, swë niuklahs mitōda; biþë warþ wair, barniskeins aflagida. (12) saílvam nu þairh skuggwan in frisahtái, iþ þan andwairþi wiþra andwairþi. nu wáit us dáilái; þan ufkunna <swaswë jah ufkunnada. (13) jah nu bileiband galáubeins, wēns, friaþwa, þōs 'g', iþ máista þizō friaþwa.>

- (1) *friaþwa* for *friþjþwa*, as below *warþ* 'I have become.'  
 (2) *ni waiht bōtōs mis táujáu* lit. 'I do myself nothing of advantage' = 'I gain nothing.'  
 (3) *ni sōkeiþ sein áin* 'is not self-seeking.'  
 (9) *suman* 'in part'; cf. *us dáilái* below in verse 10.  
 (10) *ustaiþahan* 'perfect' *us dáilái* 'in part.'  
 (11) *was... rōdida... frōþ... mitōda... warþ... aflagida* '(I) was... (I) spoke... (I) understood, etc. *niuklahs* 'a child, lit. 'childish' (Gk. *nēptos*), an instance of antimetonymy.  
 (12) *in frisahtái* 'in an image' = 'darkly, enigmatically' *andwairþi wiþra andwairþi* 'face to face' *wáit... ufkunna... ufkunnada* '(I) know... (I) shall know', etc.

Contrast *witan* 'know' = 'possess knowledge' (verses 2 and 12) with *kunnan* 'know' = 'be acquainted with, be aware of' (verse 9) and *ufkunnan* 'know' = 'recognize' (verse 12).

aflagjan	put away	klismō f.	cymbal
áihts f.	possession	kunnan 16.2	know, be acquainted
áiwiskōn	act unseemly	with	
áiz n.	brass	miþfaginōn	rejoice with
aljanōn	envy	miþsatjan	remove
barniskei f.	childish thing	niuklahs	childish (see commentary
bōta f.	advantage	on verse 11)	
fláutjan	be pretentious	praúfet-ja n., -jans m.	A prophecies
fraatjan	give away as food	praúfētjan	prophecy
fri(j)aðwa f.	love, charity	razda f.	tongue, language
frisahts f.	image, example	rūna f.	secret, mystery
gabeidan I	abide	sēls kind, good	
gabranngjan	burn	skuggwa m.	mirror, glass
gadriusan II	fall away, fail	þulan	endure, bear
galveilan	cease	þuthaurnjan	sound, trumpet
gataurnan	be destroyed	ufblēsan	puff up
ingramjan	provoke	ufkunnan	know, recognize
inwindiþa f.	iniquity	usbeisneigs	long-suffering
jaþþë... jaþþë	whether... or,	wēnjan	hope, expect
whereas... and		wēns f.	hope
klismjan	tinkle		

VOCALIZATION AND LENGTHENING OF [j]

26.1. All parent sounds and forms below are Indo-European or pre-Germanic, and all historic sounds and forms represent Gothic. Parent sounds enclosed within parentheses ( ) were to be lost.

26.2. IE [j] became syllabic in Germanic when a following short vowel was lost in a weakly stressed final syllable.

(a) When coming to stand finally after a consonant, [j] became [i], which merged with Go. /i/:

[j] *grij(om)* /i/ *kuni* 'race, brood'

(b) When coming to stand before final /s/ (< PGc. /z/), both /ej/ and [ij] contracted and merged with /i/:

/ej/ *ghostej(e)s* /i/ *gasteis* 'strangers'  
 [ij] *prij(ols)* /i/ *freis* 'free'

Compare the development of /is/ in *welis* > *wileis* 'thou wilt.'

(c) The same contraction occurred finally, but the resulting /i/ was shortened, as in *weli(t)* > *wili* 'he will':

[ij] A *kerdhj(om)*

/i/ *hairdi* 'herdsman'

*sāgi-j(e)* > *sōkei* 'seek thou' might appear to contradict this shortening, but here *-ei* is due to analogy with *sōkeis* 'thou seekest.' Other second person singular imperative forms of Class i weak verbs have likewise generalized *-ei*.

26.3. After a short vowel in some forms, IE [j] was lengthened to PGc. *-jj-*, which subsequently produced North Germanic *-gg(v)-* and Go. *-ddj-*. The lengthening is now often ascribed to assimilation of a following /a/: IE *woja-* > PGc. *wajj-* > OE *wāg* but OI *veggr*, Go. *-waddjus* 'wall.' Cf. 25.6.

26.4. Otherwise, [j] remained before vowels in Gothic (a) initially, as in *jug(om)* > *juk* 'yoke'; (b) medially after consonants, as in *kapjō* > *haffa* 'I lift'; and (c) between vowels that remained separate vowels, as in n. *trejā* > *brija* 'three,' except in the parent combination /ēj/ plus a vowel (27.2).

#### EXERCISE

Supply the missing Gothic sounds:

n. N-A *medhjom* > *mid*( ) , pl. *medhjä* > *mid*( ) *a* 'middle'; N m. *eyes* > ( ) , n. *ejā* > *i*( ) *a*, f. *ejās* > *i*( ) *ōs* 'they'; *juwjkós* > ( ) *uggs* 'young'; N *kerdhijos* > *haird*( ) *s* 'herdsman'; pre-Gc. V *lēgije* > *lēk*( ) '(thou) physician'

## 27 STRONG AND WEAK PRESENTS

*Skeireins 1.1-31: The Coming of the Redeemer*

<p>— nist saei frabjai aib- ' ' pau sokjai gþ: al- ' ' lai uswandidedun: ' ' samana unbruk- 5 — jai waurþun: J ah ju uf dauþaus atdrusun stauai: inuh þis qam ga- mains allaize 10 nasjands: allai- ze frawaurhtins afhrainjan: ni ibna nih galeiks unsarai garaih- 15 tein: ak silba ga-</p>	<p>— raihtei wisands: E i gasaljands sik faur uns: ' hunsl jas-sauþ gþa: þi- 20 zos manasedais gawaurhtedi us- lunein: þata nu gasailvands io- hannes þo sei us- 25 tauhana habaida wairþan fram fīn ga- rehns miþ sunjai — qap: sai sa ist wiþ- rus gþs: saei afni- 30 miþ frawaurht þizos manase dais:</p>	
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- (1) *nist saei* 'there is none who' (Rom. iii.11-12). *nist* is a later insertion. Except for hyphens and for spaces between words, the text is that of the manuscript, Cod. Ambrosianus E.
- (6) *dauþaus* modifies *stauai* in line 7.
- (13) *ibna... galeiks* an oblique use of the terms employed in the dispute concerning the relative status of the Father and the Son: Gk. *hísos, hómoios, L aequalis, similis*
- (17) *Ei* introduces *þizos manasedais gawaurhtedi uslunein* in lines 19-22: 'that he might accomplish,' etc.
- (18) *f. hunsl... gþa* Eph. v.2.
- (19) *jas-sauþ* for *jah saub*.
- (22) *þata* 'this, this thing,' i.e., the plan of redemption mentioned in lines 26-27.

- (24-27) *þo sei ustauhana habaida wairþan fram fīn garehsn*] anastrophe and disjunction. See 28.7a.
- (28-31) *sai... manasedais*] John i.29.

In the *Skeireins* manuscript, a colon (: ) denotes a pause or stop; a raised dot (˙) indicates a shorter pause. A marginal dash (—) draws attention to the colon within the column (the dash in line 1 is a later insertion). The initial letters of the *Skeireins* manuscript, e.g., J in line 6 and E in line 17, serve only to emphasize the colon at the end of the preceding line; when no emphasis is required, as in lines 3 and 7, no initial is used. A quotation dot (˙) is usually written in the left margin but may also occur within the column, as in line 18.

<p>afhrainjan cleanse away afniman IV take away atdrusan II fall dauþus m. death fīn = fráujin frawaurhts f. sin galeiks like gamáins common garēhsns f. plan gasaljan give, give up gawaurkjan accomplish gþ, gþs, gþa (see 3.1)</p>	<p>hunsI n. offering ibna equal inuh þis for this reason manasēþs f. mankind, world nasjands m. Savior sáups m. sacrifice uf (+D/A) under unbrúks useless unsar our usluneins f. redemption uswandjan go astray wiþrus m. lamb</p>
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### STRONG AND WEAK PRESENTS

27.1. The present of Gothic strong verbs reflects a parent thematic structure, i.e., one in which a theme vowel, *e/o*, intervened between root and ending, as in the present indicative active of the verb 'bear, carry':

	PARENT FORMS	GOTHIC
sg. 1	bhér-ō	baira
2	bhér-e-si	bairis
3	bhér-e-ti	bairþ
pl. 1	bhér-o-mes/mos	bairam
2	bhér-e-te	bairþ
3	bhér-o-nti	bairand
du. 1	bhér-ō-wes/wos	bairōs
2	bhér-o-dus (?)	bairats

Parent thematic verbs had *-o* in the first person singular but no ending. *-ts* in Go. du. 2 *bairats* is difficult to explain, especially if it is believed to occur in place of *-bs*. It has been suggested, however, that the parent ending was *-du-* 'two' plus *-s* from the first person dual and plural, which would produce Go. *-ts*.

Thematic verbs attached endings directly to the root. Although widely attested, their present occurs in Gothic only in the verb 'be': IE *és-mi* > *im*, *és-(s)i* > *is*, *és-ti* > *ist*, etc.

27.2. Weak presents of Class i show one type of development after stems like *nas-* and *stō-* but another type after longer stems in the present indicative active singular and plural:

	SHORT STEM	LONG-OPEN STEM	LONG-CLOSED (OR DISYLLABIC) STEM	
	'save'	'judge'	'seek'	'magnify'
sg. 1	nasja	stōja	sōkja	
2	nasjis	stōjis	sōkeis	
3	nasjip	stōjip	sōkeip	(cf. mikileip)
pl. 1	nasjam	stōjam	sōkjam	
2	nasjip	stōjip	sōkeip	
3	nasjand	stōjand	sōkjand	

Because of their greater stem length, the parent forms for 'seek' and 'magnify' were followed by the syllabic-nonsyllabic allophone of /j/, viz., *-ij-* (17.5). In turn, *-ij-* contracted before or with the thematic vowels. Before a back theme vowel, *-ij-* contracted to *-j-*: *-ij-ō* > Go. *-ja*, and similarly in the forms *-ij-o-mes* > *-jam*, *-ij-o-nti* > *-jand*. But the contraction with *-e-* produced a long front vowel (/i:/, spelled *ei* in Gothic): *-ij-e-si* > *-eis*, *-ij-e-ti* (and *-te*) > *-eip*.

27.3. Gothic weak presents of Class ii reflect a parent stem in *-āje/o-*, in which /ā/ > Gc. /ō/ may well have become overlong by absorbing [j] and the following thematic vowel. Here and below, sounds that were to be lost are enclosed by parentheses ( ): IE *solpā(ǵō)* > Go. *salbō* 'I anoint.' A second [j] was likewise absorbed: IE *solpā(ǵoj)s* > *salbōs* '(thou) mayst anoint.'

27.4. The parent suffix in weak verbs of Class iii appears to have been [aj] rather than its ablaut alternant [ej].

(a) Thematic /e/ > /i/ contracted with [j] in the suffix, which remained, e.g., *-aj(e)-ti* > *-aj-ti* > Go. *-aiþ* as in *habaiþ* 'has, hath.' Compare the contraction in IE *aj(e)ri* > PGc. *ajri* > Go. *air* 'early.'

(b) Otherwise, [j] was lost between vowels of noninitial syllables, and /a/ was lost when coming to stand before a vowel: *-(aj)ō* > Go. *-a* as in *haba* 'I have.' With this loss of schwa compare that in German *hab'ich*. Cf. 22.4.

27.5. It has been shown recently that the present forms of Class iv weak verbs correspond exactly to a  $\emptyset$ -grade stem plus the thematic vowels and end-

ings of strong verbs. Compare the present indicative of the Class iv verb for 'become full'; no dual forms occur:

	PARENT FORMS	GOTHIC
sg. 1	p <sub>1</sub> -n- $\emptyset\emptyset$ + $\bar{\delta}$	-fulna
2	p <sub>1</sub> -n- $\emptyset\emptyset$ + $\bar{\epsilon}$ -si	-fulnis
3	p <sub>1</sub> -n- $\emptyset\emptyset$ + $\bar{\epsilon}$ -ti	-fulniþ
pl. 1	p <sub>1</sub> -n- $\emptyset\emptyset$ + $\bar{\delta}$ -mes	-fulnam
2	p <sub>1</sub> -n- $\emptyset\emptyset$ + $\bar{\epsilon}$ -te	-fulniþ
3	p <sub>1</sub> -n- $\emptyset\emptyset$ + $\bar{\delta}$ -nti	-fulnand

The second  $\emptyset$  refers to loss of /ə/ before thematic vowels.

### EXERCISE

Add the missing Gothic sounds; omit those that were lost:

sg. 1 *sāg-ij-ō* > *sōk( )a* 'I seek,' 2 *-ij-e-si* > *-( )s*, 3 *-ij-e-ti* > *-( )þ*, du. 1 *-ij-ō-wes* > *( )s*, pl. 1 *-ij-o-mes* > *-( )m*, 2 *-ij-e-te* > *-( )þ*, 3 *-ij-o-nti* > *-( )nd*; pl. 3 *solpājonti* > *salb( )nd* 'they anoint'; sg. 1 *takajō* > *þah( )* 'am silent,' pl. 1 *takajomes* > *þah( )m*, 2 *takajete* > *þah( )þ*, 3 *takajonti* > *þah( )nd*

### SPLIT BY ANALOGY

27.6. When allophones are introduced into new phonetic environments through analogic leveling, the result is a split by analogy. Thus IE *korjos* would have become Go. *\*haris* rather than *harjis* 'host' if [j] had not been introduced from other forms of the word. Similarly, regular [ji] in genitive and dative *n*-stem nouns and adjectives (*wiljins*, *midjin*) is carried over to others (*fiskjins*, *wilþjin*) in which *ei* would be expected. Conversely, feminine abstract nouns from Class i weak verbs level *-ei-* for *-ji-*. Thus for *\*nasjins* 'salvation' (cf. *nasjan* 'save') occurs *naseins*, which is modeled after forms like *lāiseins* 'doctrine' (cf. *lāisjan* 'teach').

28  
**HANDWRITING;  
 REVIEW OF PHONOLOGY**

*Codex Argenteus, fol. 118v: Luke i.6-14*

The twenty lines reproduced on the following page are found only in Luke; otherwise, the arches would contain cross-references to other gospels (see 28.5).

Like the Greek alphabet, the Gothic alphabet was used to express both letters and numbers. The values of the Gothic characters are the following:

<b>ⱱ</b>	<b>Ɱ</b>	<b>ⱦ</b>	<b>Ᵽ</b>	<b>Ɽ</b>	<b>ⱥ</b>	<b>ⱦ</b>	<b>Ⱨ</b>	<b>ⱨ</b>
1	2	3	4	5	6	7	8	9
a	b	g	d	e	q	z	h	þ
<b>Ⱪ</b>	<b>Ⱬ</b>	<b>ⱬ</b>	<b>Ɑ</b>	<b>Ɱ</b>	<b>Ɐ</b>	<b>Ɒ</b>	<b>ⱱ</b>	<b>Ⱳ</b>
10	20	30	40	50	60	70	80	90
i	k	l	m	n	j	u	p	-
<b>ⱳ</b>	<b>ⱴ</b>	<b>Ⱶ</b>	<b>ⱶ</b>	<b>ⱷ</b>	<b>ⱸ</b>	<b>ⱹ</b>	<b>ⱺ</b>	<b>ⱻ</b>
100	200	300	400	500	600	700	800	900
r	s	t	w	f	x	lv	o	-

In Greek, the characters fitted both letter values and numbers; what remained fixed in Gothic was the number system. The alphabetical order of the characters is shown by their numerical values. If two or three numeral symbols are combined, their values are added, e.g., 'xib' (600 + 10 + 2) '612.'

Gothic is written from left to right. Spacing between words is employed only following a raised dot (·) and colon (:), or, rarely, after a quotation dot written within a column.

*i* replaces *i* at the beginning of a syllable or word: *im*, *fraiṭiþ* (= *fra-itip*), *usiddja* (= *us-iddja*), *iohannen*.

- (1) *unwaha* ] here ends a sentence. *barne*] see 3.4.
- (2) The space between *stairo* and *jah* is for ·, which is faded.
- (5) *kunjis seinis*] '(for priests) of his lineage,' that of Abia.
- (7) *hlauts imma urrann*] 'it became his lot.'
- (9) *manageins* is genitive and modifies *hiuhma*.
- (11) *warþ . . . in siunai*] 'appeared, came into sight.'
- (16) *ogs*] sg. 2 imper. (orig. conjunctive) of *ogan*\* 'fear' (16.2).
- (19) *gabairid*] *d*-for *p* (16.3a).

Aileisabaþ	Elizabeth	hiuhma m.	crowd, throng
bida f.	prayer	hunslastaþs m.	altar
disdrisuan II	fall upon	saljan	make an offering
fins = frauþins	of the Lord	siums f.	sight
framaldrs	very old	stairō f.	a barren woman
gabairan IV	bear	þwmiamins G	of incense
gadrobnan	be troubled	unwāhs	blameless
gudjimassus m.	priestly office	ūta adv.	outside
gudjinōn	perform the priestly office	wikō f.	week
		Zakarias, V Zakaria	Zachary

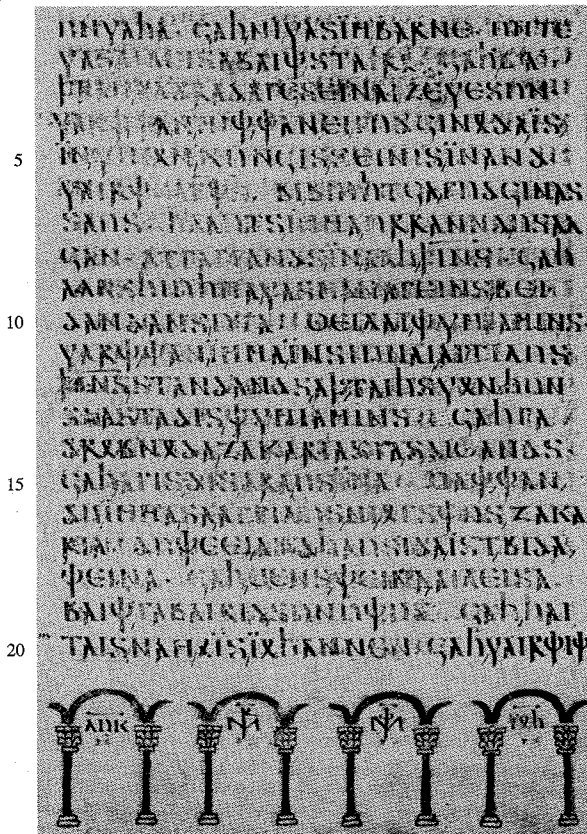
## GOTHIC HANDWRITING

28.1. The Gothic alphabet is usually divided into two types:

(a) A later type, in Codices Argenteus, Carolinus, Ambrosiani A, C, and E (and originally the Gissensis), is characterized by finished letters, an S-shaped *s*, suspension marks for *m* and *n* (as in Latin), and a closed form of *h* (see the Argenteus, above).

(b) An older type has relatively unfinished letters, a sigma for /s/, a suspension mark for *n* only (as in Greek), and an open *h* (see frontispiece I, line 15, *salvazuh*). To this type are assigned Codices Ambrosiani B and D, the Naples and Arezzo documents, marginalia on Ambrosiani A and B and Veronensis, and the additions to the Salzburg-Vienna manuscript (though a forthcoming study suggests that the additions show a distinct type of alphabet).

28.2. The foregoing table of Gothic characters contains the later finished letters and suspension marks for *m* and *n*, but with two additions: a sigma of



the older script and the symbol for 900, which occurs only in the Salzburg-Vienna manuscript.

28.3. Philostorgius, Sokrates, and Sozomen say that Wulfila "invented" the Gothic alphabet. From this, many scholars have inferred that he selected Greek, Latin, and runic symbols for this purpose. It is now clear, however, that at least some Latin features of the Gothic alphabet are innovations introduced by the Latin-speaking scribes, who followed Wulfila by about two centuries. Moreover, runic influence has been questioned, and its supposed features are explicable in terms of Greek. The symbols for *a b g d e z þ i k l m n u p t w x o* (omega), sigma, 90 (qoppa), and 900 (sampi) are very probably Greek. The symbol for þ (9) has been shown to be a form of theta, and that for *u* a form of omicron. The symbol for *h* (700), a labiovelar fricative, has been analyzed as the labiovelar omicron *O* plus a mark denoting breath friction. As a careful comparison of the Gothic letters for *e* (5) and *j* (60) will show, the *j*-symbol has only one distinctive feature, namely its descender, to denote the frictionless front glide. Though compared with Latin *G* and Greek *xi*, Gothic *j* is clearly unlike both. Historic Gothic *i* which was always a vowel or part of a digraph, would not serve for *ij*. In their scribal forms, *Go. q h r s* (excluding sigma) and *f* are Latin. The descender that might be expected in *q* (6) regularly occurs in qoppa (90).

28.4. The punctuation of the Codex Argenteus is relatively simple and predictable. To a more limited extent, so is that of Codices B, C, and D. But E (the *Skeireins*), which contains numerous quotations and uses the colon and raised dot for emphasis as well as for pauses, has a more complicated system of punctuation (see p. 119). On the other hand, the Carolinus, the ruined Gissensis, and the first part of Codex A are not punctuated but stichometric; that is, they have been written in sense groups, with certain thought lines beginning at the left margin and others being indented.

28.5. The Argenteus employs the numbered Eusebian sections into which each gospel might be divided so as to facilitate cross-references. Thus the account of Zachary appears in the first section of Luke, numbered "a." If a parallel account existed in another gospel, e.g., John, its section number would appear in Luke under the arch marked *īōh*, and the version in Luke would be noted in John by "a" under the arch marked *luk*.

28.6. The Gothic nomina sacra for God, Jesus, Christ, and Lord are contracted respectively as follows (contractions within parentheses occur in the older script):

N	$\overline{gþ}$	$\overline{īs}$ ( $\overline{īūs}$ )	$\overline{xś}$ ( $\overline{xūs}$ )	$\overline{fā}$
V	$\overline{gþ}$	$\overline{īu}$	$\overline{xu}$	$\overline{fā}$
A	$\overline{gþ}$	$\overline{īu}$	$\overline{xu}$ , $\overline{xau}$	$\overline{fān}$ , $\overline{fīn}$
G	$\overline{gþs}$	$\overline{īūs}$	$\overline{xaus}$	$\overline{fīns}$
D	$\overline{gþa}$	$\overline{īua}$ , $\overline{īu}$	$\overline{xau}$ , $\overline{xu}$	$\overline{fīn}$

## GRECISMS

28.7. Regardless of whether the *Skeireins* originated as a translation from Greek, as a number of scholars believe, its syntax is even more Greek than that of the Gothic Bible. Both documents, in fact, contain so many Greek syntactic features that they are all but useless for the study of Germanic syntax.

The types of Grecisms below require separate attention.

- Inverted word order (anastrophe) with separation of nouns from modifiers (disjunction): *þō sei ustaūhana habāida wairþan fram fīn gārēhn* 'the that-fulfilled-was-to-be-by-the-Lord plan' = 'the plan that was to be fulfilled by the Lord'
- Loss of syntactic coherence within a sentence (anacoluthon): *waird xaus baudī in izwis . . . lāisjandans jah talzjandans izwis silbans* 'may the word of Christ dwell within you . . . teaching and admonishing yourselves'
- Use of (1) a single finite verb for consecutive clauses or (2) a single participle for consecutive phrases (zeugma): *þandē þata hawi . . . gþ swa wasjþ, hwāwa māis izwis?* 'if God thus clothes the grass . . . how much more (will he clothe) you?' *þana anawairþan dōm is gasaihvands jah þatei in galāubeināi þeihan habāida . . .* 'seeing his future discernment and (seeing) that he was to thrive in faith . . .'
- Omission of the verb 'be' (schesis onomaton): *āudagūi þāi hrāinjahairtans* 'blessed (are) the clean of heart'
- Use of a participle to indicate the circumstances of an action or state (circumstantial participle), with a participial phrase often assuming the function of a subordinate clause (participial hypotaxis): *in garda qumans frah . . .* 'when he had come into the household, he asked . . .'; *lētands stibna mikila uzōn* 'crying out with a great voice, he expired'
- Substitution of an adjective for a noun (antimeria): *niuklahs* 'childish' for 'child' in *þan was niuklahs, swē niuklahs rōdīda, swē niuklahs frōþ, swē niuklahs mitōda* 'when I was a child, I spoke as a child, I understood as a child, I thought as a child,' *anþarub-þan gadraūs ana stāinahamma* 'and then another fell on a stony' (for 'stony place')
- Use of the verb 'be' to indicate possession, the owner being expressed by the dative (dative of the possessor): *dauhtar was imma swē wintrivē twalibē* 'a daughter was to him (= he had a daughter) about twelve years old'
- Occurrence of a noun in the genitive where an adjective might be expected (a Greek adaptation of the Semitic construct state): *þana fauragaggan inwindiþōs* 'the steward of injustice' = 'the unjust steward'

## REVIEW OF PHONOLOGY

28.8. In Indo-European grammar, the term **parent form** may be applied to reconstructions like *pətēr* 'father,' which represents a word that already existed in Indo-European times. In many instances, however, a parent form represents a later word-formation. Thus Go. *-sēþs*, L *sē-men*, and Lith. *sē-klā* 'seed' share the Indo-European root *sē-* but have three different suffixes. Among the Germanic forms of this 'seed' word, Go. *-sēþs* and OHG *sāt* are feminine and reflect the parent form *sē-tis*, whereas WS OE *sæd*, OFris. *sēd*, OS *sād*, and OI *sād* (in the sense of 'seed,' not 'chaff') are neuter and derived from *sē-tóm*. Of the parent forms below, some are Indo-European; others represent later word-formations. All their ultimate constituents, however, are attested in at least some Indo-European language groups other than the Germanic.

In each of the following tables supply the missing Gothic consonants or vowels; omit those that were lost.

## 28.9. Voiceless reflexes of IE /p t k s/ (12.9-10):

péku	( )ai( )u	'cattle, wealth'
speltá	s( )ilda	'tablet'
ésti	is( )	'is'
klépō	( )li( )a	'I steal'
kleptus	( )li( )us	'thief'
skejris	s( )eirs	'clear'
wértō	waír( )a	'I become'
oktōw	a( )áu	'eight'
gēwseti	kiu( )iþ	'chooses, tests'
tod	( )at-a	'this, that'
mitsōd	mi( )ō	'reciprocally'
ŋ-wejtōs	unwei( )	'ignorant'
bhlātrijos	-biō( )eis	'worshiper'

## 28.10. Verner's law (13.4-5):

úperi	u( )ar	'over, beyond'
solpájonom	sal( )ōn	'anoint'
bhrátēr, -ōr	brō( )ar	'brother'
pətēr	( )a( )ar	'father'
wértō	waír( )a	'I become'
wortéjō	fra-war( )ja	'I destroy'
juwŋkisēn, -ōn	jū( )i( )a	'younger'
juwŋkós	jug( )s	'young'
oktōw	a( )áu	'eight'

pērsná > persná	( )air( )na	'heel'
dǫtus	tun( )us	'tooth'
ékwo-dnti	afwa-tun( )i	'bramble'
dus-	tu( )-	(proclitic)
kom-	( )a-	(proclitic)
-dek-ŋs	ti( )uns	'decades'
dékmp	tai( )un	'ten'

Phonologically, final /n/ in this last Gothic form would have been lost. Its occurrence here (as also in *sibun* 'seven' and *niun* 'nine') is due to the influence of the corresponding ordinal numeral, in which /n/ remained in medial position.

## 28.11. IE /b d g bh dh gh/ (14.6-8):

skabjonom	ga-ska( )jan	'create'
ga-ska-tis > skaptis	ga-ska( )s	'creation'
dwoj	( )wái	'two'
ozdos	a( )s	'branch, twig'
wejd-tos > wejtōs	un-wei( )	'ignorant'
awgonom	áu( )an	'increase'
wog-stus > wokstus	wa( )stus	'growth, stature'
bhlādonti	( )lō( )and	'they worship'
bhlād-trijos >		
bhlātrijos	-( )lō( )eis	'worshiper'
ghonghonom	( )ag( )an	'go'
ghongh-tis > ghonktis	fram-( )ā( )s	'progress'
wedhonom	ga-wi( )an	'bind'
wedh-tos > wettos	us-wi( )	'unbound, evil'
wgjonom	us-waúr( )jan	'work thoroughly'
wg-tos > wrktos	us-waúr( )s	'just, righteous'
kuzdhom	hu( )	'treasure'

28.12. IE /k<sup>w</sup> g<sup>w</sup> g<sup>w</sup>h/ (15.6-12):

sék <sup>w</sup> e	saí( )	'see thou'
ne-k <sup>w</sup> e	ni( )	'and not, nor'
g <sup>w</sup> ēns	( )ēns	'wife, woman'
sen <sup>w</sup> heti	sig( )iþ	'sings, chants'
len <sup>w</sup> h-tos > len <sup>w</sup> tos	lei( )ts	'light, endurable'
perk <sup>w</sup> ūnjom	fair( )uni	'mountain'
sek <sup>w</sup> nis	si( )ns	'appearance'



## 28.13. Proto-Germanic fricatives in Gothic (16.3-4):

lewbhons	liu( )ans	'dear'
lewbhos	liu( )s	'dear'
wēlite	wilei( )	'ye will'
	wilei( )u	'will ye?'
-ōtū-	gabaúrj-ō( )us	'pleasure'
	mannisk-ō( )us	'humanity'
lowdhā	swa-láu( )a	'so great'
lowdhos	swa-láu( )s	'so great'
g <sup>w</sup> étete	qīpi( )	'ye say'
	qīpi( )uh	'and say ye'
-mjnom	wit-u( )ni	'knowledge'
	wald-u( )ni	'authority'
apó	a( )	'of, from'
	a( )u.	'of?', from?'
wélis	wilei( )	'thou wilt'
	wilei( )u	'wilt thou?'

## 28.14. IE /ī ē ā ō ū (17.8):

bhrátēr, -ōr	br( )þar	'brother'
bhlōmonþs	bl( )mans	'flowers'
sāwelom	s( )il	'sun'
drōwonom	tr( )an	'trust'
mēnōt	m( )na	'moon'
sėjeti	s( )iþ	'sows'
sētis	-s( )þs	'seed'
swīnom	sw( )n	'pig, swine'
bhrūgis	br( )ks	'useful'

## 28.15. IE /a o ə (18.3):

ad	( )t	'at, by, from'
stātis	st( )þs	'place'
oktōw	( )htáu	'eight'
waj	w( )	'woe, alas'
	w( )a-	'evil-'
toj	þ( )	'these, those'
kájkos	h( )hs	'one-eyed'
lowbhėjeti	ga-l( )beip	'believes'

tonjonom	þ( )gkjan	'think'
tong-tós > tonktós	-þ( )hts	'thought'
pätēr	f( )dar	'father'
pánkonom	f( )han	'seize'

## 28.16. IE /e/ and [i] (19.5-6):

bhējdhomes, -mos	b( )dam	'we await'
— senti	s( )nd	'they are'
wénkonom	w( )han	'fight'
édeti	fra-( )tiþ	'devours'
péku	f( )hu	'cattle, wealth'
bhēwdhete	ana-b( )udip	'ye command'
migh-stus > mikstus	m( )hstus	'dung'
e+áwe	ana-( )áuk	'he added'
téþkonom	þ( )han	'thrive'
sék <sup>w</sup> eti	s( )hvīþ	'sees'
wiros	w( )r	'man'
klépō	hl( )fa	'I steal'
préknete	fr( )hnip	'ye ask, inquire'
bhérō	b( )ra	'I bear'

## 28.17. IE [u ǫ ǣ ǫ ǣ ǣ] (20.3-5):

jugom	j( )k	'yoke'
plnōs	f( )lls	'full'
g <sup>w</sup> ǣtis	ga-q( )mþs	'assembly'
mǣtis	ga-m( )nds	'remembrance'
þrgionom	þ( )gkjan	'seem'
þrg-tós > þrktós	mikil-þ( )hts	'high-minded'
dhug(h)ätēr > duktēr	d( )htar	'daughter'
sunus	s( )nus	'son'
dhurom	d( )r	'door'
upo	( )f	'under'
mǣtrom	m( )rþr	'murder'

## 28.18. Long and overlong vowels in weakly stressed final syllables (21.3-4):

bhāgās	bōk( )s	'letters'
jugā	juk( )	'yokes'
stāwāj	stau( )	'judgment'

k <sup>w</sup> omō-k <sup>w</sup> e	lvan( )h	'each'
k <sup>w</sup> ejlām (?-ōm)	lveil( )	'of hours'
tosmē	lþamm( )	'this, that'
sunēw	sun( )	'to a son'
wirōs	wair( )s	'men'
nemō	nim( )	'I take'
ndherōd	undar( )	'under'
g <sup>w</sup> enāj	qēn( )	'to a wife'
sā	s( )	'this, that'
tekwi	þiw( )	'handmaid'
k <sup>w</sup> osmē-k <sup>w</sup> e	lvamm( )h	'each'
k <sup>w</sup> osmē	lvamm( )	'whom, what'
ejā	ij( )	'they'
ejās	ij( )s	'they'
k <sup>w</sup> otréd	lvadr( )	'whither'
k <sup>w</sup> ejlāmis	lveil( )m	'hours'
tām	þ( )	'this, that'

## 28.19. Short vowels of originally medial and final syllables (22.1-4):

wojda	wāit( )	'I know'
bhére	bair( )	'bear thou'
péku	faih( )	'cattle, wealth'
bhérnt	bēr( )n	'they bore'
bhrāterþ	brōþar( )	'brother'
bhrātrþs	brōþr( )rs	'brothers'
ghostis	gast( )s	'stranger'
kanonþ	hanan( )	'cock'
ghostins	gast( )ns	'strangers'
bhéreti	baifriþ( )	'bears'
bhérojþ	bair( )	'I may bear'
bhérojt	bair( )	'he may bear'
bhérontaj (? -toj)	baifrand( )	'are borne'
toj	þ( )	'these, those'
agros	akr( )s	'field'
agrons	akr( )ns	'fields'
kolados	hal( )t( )s	'lame'

## 28.20. Indo-European final consonants (23.2-5):

k <sup>w</sup> om	lva( )	'when'
k <sup>w</sup> om	lva( )-a	'whom'

jugom	juk( )	'yoke'
k <sup>w</sup> ām	lvō( )	'whom'
im	i( )-a	'him'
en	i( )	'in'
kanēn, -ō	hana( )	'cock'
bhrātēr, -ōr	brōþa( )	'brother'
bhrātrþs	brōþru( )	'brothers'
mēnōt	mēna( )	'moon'
ndherōd	undarōd( )	'under'
ad	a( )	'at, by, from'
tod	þa( )-a	'this, that'
agros	akr( )s	'field'
bhēromes, -mos	baifram( )	'we bear'
k <sup>w</sup> ōteros	lvapar( )	'which (of two)'
lowsos	lāus( )	'empty'

## 28.21. Additional developments involving liquids and nasals (24.2-10):

swesri	swi( )	'sister'
kmtóm	hu( )d	'hundred'
sqþjā	sun( )ja	'truth'
-nþjo- (16.4, 24.5)	frāist-u( )ni	'temptation'
genwum	kin( )u	'cheek'
þinos	ful( )s	'full'
k <sup>w</sup> osmē (24.6)	lva( )ma	'whom'
minwisēn, -ō	min( )iza	'smaller, less'
wrg-stwom > wrgkstwom	waur( )stw	'deed, work'

## 28.22. IE [w] (25.2-7):

juwþkós	ju( )ggs	'young'
stāwejeti	stō( )jþ	'judges'
stāwā	stau( )a	'judgment'
sunewes	sun( )s	'sons'
drewom	-tri( )	'tree, vine'
drewomis	tri( )am	'trees'
klojwom	hlái( )	'grave, tomb'
kwþtós	h( )nds	'dog'
trūwes	þaurñ( )s	'thorns'
wrg-stwom > wrgkstwom	( )aurst( )	'deed, work'
sāwelom	s( )il	'sun'

## 28.23. Vocalization of [j] (26.2-5):

gjom	kun( )	'race, brood'
gjä	kun( )a	'races, broods'
ejes	( )s	'they'
ejä	i( )a	'they'
ejäs	i( )ös	'they'
prijä	fri( )a	'free'
prijos	fr( )s	'free'
kapjonom	haf( )an	'heave, lift up'
kerdhijos	haird( )s	'herdsman'
kerdhijom	haird( )	'herdsman'
trejä	pri( )a	'three'

## 28.24. Loss of Indo-European intervocalic [j] (27.1-6):

sjeti	s( )ip	'sows'
sodějomes, -mos	sat( )am	'we set, place'
bhondhijäs	band( )ös	'bands, bonds'
ajeri	( )r	'early'
gowsėjeti	käus( )p	'chooses, tests'
sodėjeti	sat( )p	'sets, places'
sägijeti	sök( )p	'seeks'
solpájesi	salb( )s	'dost anoint'
solpájojs	salb( )s	'mayst anoint'
takajonom	þah( )an	'be silent'
takajeti	þah( )p	'is silent'
takajnis	þah( )ns	'silence'
sg. 1 sägijō	sök( )a	'I seek'
2 sägijesi	sök( )s	
du. 1 sägijōwes, -mos	sök( )ös	
pl. 1 sägijomes, -mos	sök( )am	
2 sägijete	sök( )p	
3 sägijonti	sök( )and	
sg. 1 nosėjō	nas( )a	'I save'
2 nosėjesi	nas( )s	
pl. 2 nosėjete	nas( )p	
sg. 1 takajō	þah( )a	'am silent'
2 takajesi	þah( )s	
pl. 1 takajomes, -mos	þah( )m	
2 takajete	þah( )p	
3 takajonti	þah( )nd	
kerdhijos (26.2b)	haird( )s	'herdsman'
kerdhijōs	haird( )s	'herdsmen'

## GLOSSARY



The glossary includes all words of the texts, including proper nouns. References are made to the chapter in which each word occurs, and then to the specific line of the text. Thus "25/4" refers to Chapter 25 of this *Introduction*, verse 4 of Mark xvi, which is the text for that chapter. References to discussions of words within this *Introduction* are by chapter and section, e.g., §8.1 (Chapter 8, section 1).

Following each headword are (1) a listing of occurrences of that form of the word within this text and/or discussions of the word; (2) grammatical information about the word, within brackets; and (3) a gloss or other explanation. All words are listed alphabetically; derived forms are defined and explained under their own entries, with reference to the main entry.

NOUN and ADJECTIVE headwords, including participles, are nominative and singular unless marked otherwise.

VERB headwords are infinitives unless marked otherwise.

Mood is not marked in VERB entries if it is indicative.

Voice is not marked in VERB entries if it is active.

Present participles have (nt) as stem class; past participles have (o).

Subordinate entries have the same grammatical features as the headword in the set (including the default features described above) unless otherwise indicated.

Uppercase Roman numerals show the class of strong VERBS.

Lowercase Roman numerals show the class of weak VERBS.

"cf." refers the user to a specified section of the book.

"see" and "see also" refer the user to another entry.

[A]	= accusative	[part.]	= participle
[adj.]	= adjective	[pass.]	= passive
[adv.]	= adverb	[phr.]	= phrase
[cj.]	= conjunction	[pl.]	= plural
[D]	= dative	[prep.]	= preposition
[f.]	= feminine	[pres.]	= present
[G]	= genitive	[pret.]	= preterit
[imper.]	= imperative	[pron.]	= pronoun
[indef.]	= indefinite	[rel.]	= relative
[interrog.]	= interrogative	[sg.]	= singular
[m.]	= masculine	[Voc.]	= vocative
[n.]	= neuter	[ + A ], etc.	= case government
[N]	= nominative	( )	= stem class
[num.]	= number/numeral	*	= unattested form
[opt.]	= optative		

[1] = 1st person      [2] = 2nd person      [3] = 3rd person

Gk. = Greek

Heb. = Hebrew

Lat. = Latin

aba cf. §8.1 [m.] man, husband  
 abraha 25/4 [adv.] very, exceedingly  
 abrs 11/14 [m. (o)] great, mighty  
 abu (= af + interrog. -u) 22/34 [prep., +D] of?  
 af 1/13, 14/18, 23/21, 23/27, 24/43, 25/3, 25/8, 25/9, 28/12 [prep., +D] from, of, by, on (see also abu)  
 afáikan cf. §6.1 [VIIa] deny  
 afaiáik 5/6 [3 sg. pret.]  
 afar 4/6, 6/11, 8/1, 11/13 [prep., +A] after  
 afar dagans 2/12 [adv. phr.] after some days  
 afar-sabbatús [m. (wz)] After-Sabbath, Sunday  
 afarsabbatē 25/2 [G pl.]  
 afgaggan [VII] go away, depart  
 afiddja 20/15; cf. §17.1 [3 sg. pret.]  
 afhráinjan 27/12 [i] cleanse away  
 afhvapjan [i] choke  
 afhvapjédun 9/7 [3 pl. pret.]  
 afhvapjand 10/19 [pres. part., m., of *afhvapjan*] choking  
 afiddja [3 sg. pret. of *afgaggan*] 'go away, depart,' q.v.]  
 aflagjan [i] put away  
 aflagida 26/11 [1 sg. pret.]  
 aflailōt [3 sg. pret. of *aflētan*] 'leave, let be, forgive,' q.v.]  
 afleipjan [I] go away  
 afláip 11/13 [3 sg. pret.]  
 aflētan [VII] leave, let be, forgive  
 aflailōt 8/10 [3 sg. pret.]

aflēt 1/12 [2 sg. imper.]  
 aflētam 1/12 [1 pl. pres.]  
 aflifnan [iv] be left, be left over, remain  
 aflifnōda 20/13 [3 sg. pret.]  
 aflifnandēins 20/12 [pres. part., f. A pl. of *aflifnan*] remaining  
 aflifnōda [3 sg. pret. of *aflifnan*] 'remain,' q.v.]  
 aflinnan [IIIa] depart  
 aflunnun 4/3 [3 pl. pret.]  
 afmáitan [VII] cut off  
 afinaimáit 7/12 [3 sg. pret.]  
 afmarzeins 10/19 [f. (i/ā)] deceitfulness  
 afniman [IV] take away  
 afnimip 27/29 [3 sg. pres.]  
 afsneipjan [I] cut off, kill  
 afsnáip 13/27 [3 sg. pret.]  
 aftra 20/15, 22/33, 22/40, 23/12, 23/13, 24/37 [adv.] again, back, a second time  
 aftumists 19/35 [m. (o)] last, aftermost  
 afbliuhan [III] run away, flee  
 afbliuhip 16/13 [3 sg. pres.]  
 afwalwiþs 25/4 [past part., m., of *afwalwjan*] rolled away  
 afwalwjan [i] roll away  
 afwalwjai 25/3 [3 sg. pres. opt.]  
 aggilus 2/4, 2/5, 2/9, 3/7, 28/11, 28/16 [m. (u/i)] angel (from Gk. ἄγγελος)  
 aggilē 26/1 [G pl.]  
 agis 28/15 [n. (o)] fear  
 agisis 3/2 [G sg.]  
 aglō 10/17 [f. (n)] anguish, distress  
 aglōn 8/6 [A sg.]  
 ahma [m. (n)] spirit, the Spirit

ahmam 8/8 [D pl.]  
 ahman 17/55 [A sg.]  
 alva [f. (ā)] river, water  
 alvái 6/2, 6/4 [D sg.]  
 áigan\* [pret. pres.] have  
 áih 16/16; cf. §16.2 [1 sg. pres.]  
 áihta 11/11 [3 sg. pret.]  
 áigin [n. (o)] property  
 áiginis 11/12 [G sg.]  
 áih [1 sg. pres. of *áigan\**] 'have,' q.v.]  
 áihta [3 sg. pret. of *áigan\**] 'have,' q.v.]  
 áihts [f. (i)] possession  
 áihtins 26/3 [A pl.]  
 Aileisabaip 28/2, 28/18 Elizabeth  
 ailōē, ailōē, lima sibakpanei 24/34 (initial Hebrew words of Psalm xxii transliterated into Gothic via Gk.)  
 áin<sup>1</sup> 19/37 [n. A sg. of *áins<sup>1</sup>*] 'one'  
 áin<sup>2</sup> 16/16 [A sg. of *áins<sup>2</sup>*] 'one, alone, only' (see also *ni sōkeip* . . .)  
 áin . . . áin . . . áin 9/8, 10/20 [n. (o)] one . . . another . . . another  
 áina<sup>1</sup> 18/27 [f. A sg. of *áins<sup>1</sup>*] 'one'  
 áina<sup>2</sup> 14/19 [f. A sg. of *áins<sup>2</sup>*] 'a certain one'  
 áinahō 17/42 [f. (n) A sg.] only, sole  
 áinamma [D sg. of *áins<sup>3</sup>*] 'a certain one,' q.v.]  
 áinana [A sg. of *áins<sup>3</sup>*] 'a certain one,' q.v.]  
 áinans [A pl. of *áins<sup>2</sup>*] 'one, alone, only,' q.v.]  
 áinvarjizuh cf. §20.2c [m.] each one

áinōhun [A sg. of *áinshun*] 'one, any,' q.v.]  
 áins<sup>1</sup> [num., (o)] one  
 áin<sup>1</sup> 19/37 [n. A sg.]  
 áina<sup>1</sup> 18/27 [f. A sg.]  
 áins<sup>2</sup> 14/18, 16/16, 20/9, 20/15 [adj., m.] one, alone, only  
 áin<sup>2</sup> 16/16 [A sg.] (see also *ni sōkeip* . . .)  
 áinans 15/46 [A pl.]  
 áins<sup>3</sup> 18/29, 20/8, 24/36 [indef. pron., m.] one, a certain one  
 áina<sup>2</sup> 14/19 [f. A sg.]  
 áinamma 18/24 [D sg.]  
 áinana 12/19, 18/24, 22/39, 23/27 [A sg.]  
 áinshun cf. §17.2 [indef. pron.] one, any  
 áinōhun<sup>1</sup> 17/51 [m. A sg.]  
 áinōhun<sup>2</sup> 22/38 [f. A sg.]  
 áir 25/2 [adv.] early  
 áirizans [m. pl.] the ancients (from *áiris* 'earlier')  
 áirizam 15/21 [D pl.]  
 airþa<sup>1</sup> 14/18 [f. (ā)] earth, region  
 airþa<sup>2</sup> 9/5, 9/8 [A sg.]  
 airþai 1/10, 6/11, 10/20, 24/33 [D sg.]  
 airþōs 9/5 [G sg.]  
 áipēi 24/40 [f. (n)] mother  
 áipēin 17/51 [A sg.]  
 aipþau<sup>1</sup> 22/36 [cj.] then, in that case  
 aipþau<sup>2</sup> 10/17, 14/17, 14/18, 18/31, 21/1, 26/1, 27/1 [cj.] or, else (see also *untē jabai* . . .)  
 áiw [A sg. of *áiwis*] (see *ni áiw*)  
 aiwaggēljō [f. (n)] gospel (from Gk. εὐαγγέλιον)  
 aiwaggēljōn 8/1 [A sg.]  
 aiwaggēljōns 8/13 [G sg.]  
 áiwins [A pl. of *áiwis*] 'time, age,

eternity,' q.v.]  
 áiwiskõn [ii] act unseemly  
 áiwiskõp 26/5 [3 sg. pres.]  
 áiws [m. (wo/ð)] time, age,  
 eternity  
 áiw [A sg.] (see *ni áiw*)  
 áiwins 1/13 [A pl.]  
 áiz 26/1 [n. (o)] brass, metal,  
 coin  
 ak 1/13, 10/17, 14/17, 17/52,  
 19/37, 22/40, 27/15 [cj.] but  
 (usually after a negative clause)  
 akei 20/9, 25/7 [cj.] but,  
 however, still, nonetheless  
 akét [ʔn.] vinegar (from Lat.  
*acētum*)  
 akeitis (= *akētis*) 24/36 [G  
 sg.]  
 akran [n. (o)] fruit  
 akran 9/7, 9/8, 10/20 [A sg.]  
 akranaláus 10/19 [m. (o)]  
 fruitless  
 akrs [m. (o)] field  
 akra 2/3, 2/5, 13/25, 23/21  
 [D sg.]  
 Alaiksandrus [m. (u)] Alexan-  
 der  
 Alaiksandráus 23/21 [G  
 sg.]  
 alaþarba 11/14 [m. (n)] very  
 poor  
 aleina 18/27 [f. (ā)] ell,  
 cubit  
 alhs [f. (root noun)] temple  
 alh 28/8 [A sg.]  
 als (= *alhs*) 24/38 [G sg.]  
 alidan 12/23, 13/27, 13/30  
 [past part., m. A sg. of *aljan*]  
 brought up, fattened  
 alja 17/51 [cj.] except  
 aljanõn [ii] envy  
 aljanõp 26/4 [3 sg. pres.]  
 all cf. §11.1 [n. (o)] all the,  
 every, the whole

all 3/5, 5/1, 6/9, 13/31,  
 18/32, 26/2, 26/7 [n. A  
 sg.]  
 alla 23/16, 26/2 [f. A sg.]  
 allái 17/52, 22/40, 24/33,  
 27/2 [m. N pl.]  
 alláim 19/35 [D pl.]  
 alláizē 19/35, 26/2, 27/9,  
 27/10 [G pl.]  
 allamma 11/14, 18/29 [D  
 sg.]  
 allans 17/54 [m. A pl.]  
 allata 11/13, 26/7 [n. A sg.]  
 (see also *untē allata* . . .)  
 allõs 26/3 [f. A pl.]  
 alls 28/9 [m. N sg.]  
 allaprõ 8/11 [adv.] from all  
 sides  
 allis 19/41, 23/14 [adv.] at  
 all, wholly, in general, indeed  
 allõs [f. A pl. of *all* 'every,' q.v.]  
 alls [m. N sg. of *all* 'every,' q.v.]  
 alpiza 13/25 [substantive, m.  
 (jo)] older, elder (from *alpeis*  
 'old')  
 amēn 1/13, 14/18, 19/41, 21/2,  
 21/5 amen, truly (from Heb.  
*āmēn* via Gk.)  
 an 22/37 [interrog. particle]  
 then? so?  
 ana<sup>1</sup> 1/10, 2/3, 2/5, 3/9, 3/10,  
 9/5, 10/16, 10/20, 13/25, 19/  
 37, 20/10, 24/33 [prep., + D]  
 into, upon, in  
 ana<sup>2</sup> 12/20, 12/22, 15/45, 18/27,  
 19/36, 23/17, 23/22, 23/24,  
 24/36 [prep., + A] into, up-  
 on, in  
 anaúkan 18/27 [VII] add,  
 add to  
 anabiudan [II: + D of a person,  
 + A of a thing] command,  
 order  
 anabáup (or *-ud*) 7/11, 17/

55 [3 sg. pret.]  
 anabiudip 8/8 [3 sg. pres.]  
 anabusus [f. (i)] command,  
 commandment  
 anabusn 13/29 [A sg.]  
 anabusnē 14/19 [G pl.]  
 anafihan [III] deliver, commit  
 anafulhun 22/35 [3 pl.  
 pret.]  
 anakumbjan 20/10 [i] re-  
 cline (root from Lat. *cumbere*)  
 anakumbidēdon 20/10 [3  
 pl. pret.]  
 anakumbjandam 20/11 [pres.  
 part., D pl., of *anakumbjan*]  
 those who were sitting  
 anananþjands 24/43 [pres. part.,  
 m., of *ananþjan*] being  
 bold  
 and 5/1, 11/14 [prep., + A]  
 along, among, throughout  
 andanahti [n. (jo)] evening  
 andanahtja 24/42 [D sg.]  
 andbahtans [A pl. of *andbahts*  
 'officer, servant,' q.v.]  
 andbahti [n. (jo)] service,  
 ministry  
 andbahtjam 4/10 [D pl.]  
 andbahtjan [i] serve, minister  
 andbahtidēdon 24/41 [3  
 pl. pret.]  
 andbahts 19/35 [m. (o)] of-  
 ficer, servant  
 andbahtans 3/5, 7/1 [A pl.]  
 andbahtõs 22/36 [N pl.]  
 andhafjan cf. §5.2 [VII] an-  
 swer  
 andhõf 5/6, 17/50, 19/38,  
 20/7, 22/34, 22/35, 22/36  
 [3 sg. pret.]  
 andhafjands 13/29, 22/37, 23/12  
 [pres. part., m., of *andhafjan*]  
 answering  
 andháusida 28/17 [past part.,

f., of *andháusjan*] heard  
 andháusjan [i] listen to, hear,  
 obey  
 andháusjáindáu 21/7 [3  
 pl. pass. pres. opt.] they  
 will be heard  
 andniman [IVa] receive, take  
 andnam 5/1, 13/27 [3 sg.  
 pret.]  
 andnēmun 5/3, 21/2 [3  
 pl. pret.]  
 andnimand 10/20 [3 pl.  
 pres.]  
 andnimip 19/37 [3 sg.  
 pres.]  
 Andraias 20/8 [m.] Andrew  
 andriman [III] dispute, race,  
 contend  
 andrunnun 19/34 [3 pl.  
 pret.]  
 andwairþi [n. (jo)] presence  
 andwairþi [A sg.] (see  
 following phrasal entry)  
 andwairþja 12/18, 12/21,  
 28/5 [D sg.] (see also  
*in andwairþja*)  
 andwairþi wipra andwairþi  
 26/12 face to face  
 andwasjan [i] divest, disrobe  
 andwasidēdon 23/20 [3  
 pl. pret.]  
 ansts cf. §9.1 [f. (i)] grace,  
 favor  
 anþar 10/19 [n. (o)] other,  
 second  
 anþara 16/16 [n. A pl.]  
 anþarái 22/34 [m. N pl.]  
 anþaramma 18/24 [m. D  
 sg.]  
 anþarana 18/24 [m. A sg.]  
 anþarõs 24/41 [f. N pl.]  
 anþarup-þan (anþar-uh-þan) 9/5  
 [n.] and another  
 arbáidjan [i] work, toil

- arbáidjand** 18/28 [3 pl. pres.]  
**Areimapaia** Arimathea  
**Aremapaia** 24/43 [G sg.]  
**armaháitija** 21/4 [f. (ā)]  
 almsgiving, mercy, charity  
**armaiōn** 21/1, 21/2, 21/3 alms  
 [f. A sg. (n)]  
**armis** [A pl. of *arms*<sup>2</sup> 'arm,' q.v.]  
**arms**\* 1 cf. §18.1 [m. (o)]  
 poor  
**arms**<sup>2</sup> [m. (i)] arm  
**armins** 19/36 [A pl.]  
**arōmata** 25/1 [A pl.] spices  
 (from Gk.)  
**asneis** 16/12, 16/13 [m. (jo)]  
 hireling, servant  
**asnje** 12/17, 12/19 [G pl.]  
 at 9/6, 12/20, 24/42, 24/45,  
 25/2 [local or temporal prep.,  
 +D] at, by, to, from, of, with  
 (introduces absolute phrases in  
 24/42 and 25/2)  
**atáugan** [i] show, appear  
**atáugida** 6/9, 25/9 [3 sg.  
 pret.]  
**atdriusan** [II] fall  
**atdrusan** 27/7 [3 pl. pret.]  
**atgaf** [3 sg. pret. of *atgiban* 'give,  
 deliver,' q.v.]  
**atgaff** [2 sg. pret. of *atgiban*  
 'give, deliver,' q.v.]  
**atgaggan** [VII] come, go, enter,  
 approach  
**atiddja** 13/25 [3 sg. pret.]  
**atiddjedun** 25/2 [3 pl.  
 pret.]  
**atgaggands** 28/8 [pres. part.,  
 m., of *atgaggan*] coming, go-  
 ing, approaching, entering  
**atgaggandans** 10/19 [N pl.]  
**atgaggandeins** 25/1, 25/5  
 [f. N pl.]  
**atgiban** [V] give, give up, de-  
 liver
- atgaf** 23/15 [3 sg. pret.]  
**atgaff** 13/29 [2 sg. pret.]  
**atgibáu** 26/3 [1 sg. pres.  
 opt.]  
**athafjan** 24/36 [VI] take  
 down  
**athaitan** [VII] summon  
**athaitait** 7/1 [3 sg. pret.]  
**athaitands** 13/26, 24/44 [pres.  
 part., m., of *athaitan*] sum-  
 moning  
**atiddja** [3 sg. pret. of *atgaggan*  
 'come, go, enter, approach,' q.v.]  
**atiddjedun** [3 pl. pret. of *atgaggan*  
 'come, go, enter, approach,' q.v.]  
**atlagjan** [i] lay, lay on, put on  
**atlagidjedun** 23/17 [3 pl.  
 pret.]  
**atsailtvan** [V] observe, give  
 heed to, take heed  
**atsailtviþ** 21/1 [2 pl. imper.]  
**atstandans** 24/39 [pres. part.,  
 m., of *atstandam*] standing near  
**atstandandanē** 24/35 [G pl.]  
**atta**<sup>1</sup> 12/20, 12/22, 13/27, 13/  
 28, 15/48, 16/15, 18/26, 18/32,  
 21/4, 21/6, 21/8 [m. (n)]  
 father, the Father  
**atta**<sup>2</sup> 1/9, 11/12, 12/18,  
 12/21 [Voc. sg.]  
**attan** 16/15, 17/51, 23/21  
 [A sg.]  
**attin** 11/12, 12/18, 12/20,  
 13/29, 21/1, 21/6 [D sg.]  
**attins** 8/12, 12/17, 15/45  
 [G sg.]  
**attiuan** [II] draw, bring, take  
**attaúhun** 23/22 [3 pl. pret.]  
**atwalwjan** [i] roll to  
**atwalwida** 24/46 [3 sg.  
 pret.]  
**atwōpjan** [i] call  
**atwōpida** 19/35 [3 sg. pret.]  
**apþan** 10/15, 15/22, 15/44

- [cj.] but, yet, however  
**áuftō** [adv.] perhaps (see *niu*  
*áuftō*)  
**áugō** [n. (n)] eye  
**áuganē** 8/12 [G pl.]  
**áugōna** 20/5 [A pl.]  
**áuhns**\* [?m.] oven  
**áuhn** 18/30 [A sg.]  
**áuk** 8/2, 8/12, 14/18, 14/20, 15/  
 46, 18/32, 19/39, 19/41, 21/7,  
 21/8, 25/4, 25/8 [cj.] for  
**áukan** cf. §6.1 [VIIa] increase  
**áusō** [n. (n)] ear  
**áusōna** 8/13 [N pl.]  
**áupida** [f. (ā)] desert, waste-  
 land  
**áupida** 6/2, 6/5 [A sg.]  
**áupidái** 6/1, 6/3, 6/6 [D sg.]  
**awēþi** 16/16 [n. (jo)] flock  
 of sheep  
**awiliudōns** 20/11 [pres. part.,  
 m., of *awiliudōn*] giving  
 thanks  
**awistr\*** [n. (o)] sheepfold  
**awistris** 16/16 [G sg.]
- b (rwái)** 20/9 [num.] two  
**bad** [3 sg. pret. of *bidjan* 'ask,  
 beg, entreat,' q.v.]  
**bái** [num., m.] both  
**ba** 7/4, 28/2 [n. pl.]  
**baيران** cf. §§5.1, 10.2, 12.1,  
 14.3, 21.1 [IVb] bear,  
 carry  
**baifrand** 10/20 [3 pl.  
 pres.]  
**bar** 9/8 [3 sg. pret.]  
**bērun** 2/13 [3 pl. pret.]  
**bairhtein** [D sg. of *bairhtei*  
 'brightness'] (see in *bairhtein*)  
**bandi** cf. §6.3 [f. (ā)] band,  
 bond  
**bansts** [m. (i)] barn  
**banstins** 18/26 [A pl.]
- bar** [3 sg. pret. of *baيران* 'bear,  
 carry,' q.v.]  
**Barabba** 22/40 [m.] Barab-  
 bas  
**Barabban** 22/40, 23/15  
 [A sg.]  
**barizeins** [m. (o)] (made of)  
 barley  
**barizeimam** 20/13 [D pl.]  
**barizeinans** 20/9 [A pl.]  
**barn**<sup>1</sup> 4/11 [n. (o)] child  
**barn**<sup>2</sup> 3/2, 3/4, 4/3, 19/36  
 [A sg.]  
**barna** 3/7, 4/7 [D sg.]  
**barnē** 3/5, 3/9, 3/10, 19/  
 37, 28/1 [G pl.]  
**barnilō** 13/31 [n. (n) Voc. sg.]  
 little child, son  
**barniskei** [f. (n)] childish thing  
**barniskeins** 26/11 [A pl.]  
**baþ** [3 sg. pret. of *bidjan* 'ask,  
 beg, entreat,' q.v.]  
**baúrgja** [m. (n)] citizen  
**baúrganē** 11/15 [G pl.]  
**baúrgs** cf. §15.1 city  
**bēdun** [3 pl. pret. of *bidjan* 'ask,  
 pray, entreat,' q.v.]  
**beidands** 24/43 [pres. part.,  
 m., of *beidan*, I + G] awaiting  
**beidandans** 28/9 [N pl.]  
**bērun** [3 pl. pret. of *baيران* 'bear,  
 carry,' q.v.]  
**bērusjōs** 3/9, 4/3, 4/5 [m. (jo)  
 pl.] parents  
**Bēþlaham** 2/1, 2/6, 3/3 [D sg.]  
 Bethlehem  
**bi**<sup>1</sup> 3/2, 3/3, 8/9, 10/19, 15/44,  
 18/28, 22/34 [prep., +A]  
 about, regarding  
**bi**<sup>2</sup> 3/5, 4/2, 28/6 [prep., +D]  
 according to, by  
**bi sunjai** 24/39 [adv.] truly,  
 in truth  
**bida** 28/17 [f. (ā)] prayer,

entreaty  
**bidjan** 21/5; cf. §5.2 [Va: + A or objective G] ask, beg, pray, entreat  
**bad** (or -b) 7/9, 13/28, 17/41, 24/43 [3 sg. pret.]  
**bëdun** 8/9 [3 pl. pret.]  
**bidei** 21/6 [2 sg. imper.]  
**bidjáis** 21/6 [2 sg. pres. opt.]  
**bidjáiþ** 15/44 [2 pl. pres. (hortative) opt.]  
**bidjáiþ\*** 21/5, 21/8 [2 pl. pres. opt.]  
**bidjandansuþ-þan** (= *bidjandans* + *-uh* + *þan*) 21/7 and when praying  
**bigitan** [V] find, meet, meet with  
**bigëtun** 2/11 [3 pl. pret.]  
**bigita** 22/38 [1 sg. pres.]  
**bigitans** 12/24, 13/32 [past part., m., of *bigitan*] found, met, met with  
**bihlahjan** [VI] laugh at, deride  
**bihlöhun** 17/53 [3 pl. pret.]  
**biláif** [3 sg. pret. of *bileiban* 'remain,' q.v.]  
**biláift** [2 sg. pret. of *bileiban* 'remain,' q.v.]  
**biláikan** [VII] mock  
**biláiláikun** 23/20 [3 pl. pret.]  
**biláist** [2 sg. pret. of *bileiþan* 'leave, forsake,' q.v.]  
**bileiban\*** [Ia] remain  
**biláif** 4/4 [3 sg. pret.]  
**biláift** 4/7 [2 sg. pret.]  
**bileiband** 26/13 [3 pl. pres.]  
**bileiþan** [I: +D] leave, forsake  
**biláist** 24/34 [2 sg. pret.]  
**bileiþiþ** 16/21 [3 sg. pres.]  
**binah** cf. §16.2 (it) behooves  
**bindan** cf. §4.2 [IIIa] bind

**bispeiwan** [I] spit upon  
**bispiwan** 23/19 [3 pl. pret.]  
**biþe** 4/1, 4/3, 4/5, 5/9, 7/4, 7/7, 10/17, 11/14, 20/12, 23/20, 24/33, 26/10, 26/11 [cj.]  
 when  
**biühti** 22/39 [n. (jo)] practice, custom  
**biühti\*** 4/2 [A sg.]  
**biühtja** 28/6 [D sg.]  
**biühtjis** 4/3 [G sg.]  
**biwáibidana** 25/5 [past part., m., A sg. of *biwáibjan*, i] clothed, wrapped  
**biwësjáu** [1 sg. pret. opt. of *bi-wisan* 'feast, make merry,' q.v.]  
**biwindan** [III] wrap, swathe, wind  
**biwand** 24/46 [3 sg. pret.]  
**biwan** cf. §13.1 [V] feast, make merry  
**biwësjáu** 13/29 [1 sg. pret. opt.]  
**blinda** cf. §10.4 [weak adj.] blind  
**blinds** cf. §11.1 [strong adj.]  
**blöma** [m. (n)] flower  
**blömans** 18/28 [A pl.]  
**blöþ** 3/10 [n. (o)] blood  
**bökkareis** [m. (jo)] scribe  
**bökarjé** 3/3, 14/20 [G pl.]  
**bökarjös** 5/4 [N pl.]  
**bötös** [G sg. of *böta* 'advantage'] (see *ni wáht bötös* ...)  
**briggan** 7/11, 16/16; cf. §17.2 bring  
**bráhta** 7/12, 11/13 [3 sg. pret.]  
**briggáis** 1/13 [2 sg. pres. opt.]  
**bringiþ** 12/22 [2 pl. imper.]  
**bringandans** 12/23 [pres. part., N (for Voc.) pl., of *briggan*] bringing

**brinnö** 8/10 [f. (n)] fever  
**brinnön** 8/9 [D sg.]  
**bröþar** 13/27, 13/32, 20/8; cf. §15.1 [m. (r)] brother  
**bröþr** 15/22 [D sg.]  
**bröþrs** 7/3, 7/5 [G sg.]  
**brükjan** cf. §17.2 [i] use  
**bugjan** cf. §17.2 [i] buy  
**bugjam** 20/5 [1 pl. pres.]  
**dags** 4/3; cf. §2.3 [m. (o)] day  
**daga** 1/11, 2/6, 18/30 [D sg.]  
**dagam** 2/1, 5/1, 6/4 [D pl.]  
**dagans** 4/6, 4/8, 11/13 [A pl.] (see also *afar dagans*)  
**dagë** 6/6, 28/3 [G pl.]  
**dagis** 2/11, 4/3, 25/2 [G sg.]  
**dáils** [f. (ð)] share, portion  
**dáil** 11/12 [A sg.]  
**dáilái** [D sg.] (see *us dáilái*)  
**dalap** [adv.] down (see *und dalap*)  
**dáug** cf. §16.2 (it) profits  
**daúhtar** 7/7, 17/42, 17/49 [f. (r)] daughter  
**daúpiþs** 6/4 [past part., m., of *dáupjan*] baptized  
**dáupidái** 5/3, 6/2 [N pl.]  
**dáupjands** 5/1, 6/1 [pres. part., m., of *dáupjan*] baptizing  
**dáupjandins** 7/11 [G sg.] of [St. John] the Baptist  
**daúr** [n. (o)] entrance  
**daúra** 24/46 [D sg.]  
**daúram** 3/10 [D pl.]  
**daúrom** 25/3 [f. (n) D pl.] doorway  
**dáupás** [G sg. of *dáupus* 'death,' q.v.]  
**dáups** 12/24, 13/32 [m. (o)] dead  
**dáupus** [m. (u)] death  
**dáupás** 27/6 [G sg.]  
**diabaúlus** 6/7, 6/9 [m. (u)] devil (from Gk. *διάβολος*)  
**disdáljan** [i] divide, share  
**disdálida** 11/12 [3 sg. pret.]  
**disdáljandans** 23/24 [pres. part., m., of *disdáljan*] dividing  
**disdriusan** [II] fall upon  
**disdráus** 28/15 [3 sg. pret.]  
**dissitan** [V] seize upon  
**diz-uh-þan-sat** 25/8 [3 sg. pret.] (*diz-sat* with interpolated *uh-þan*)  
**disskritnan** [iv] become torn  
**disskritnöða** 24/38 [3 sg. pret.]  
**distahjan** [i] waste, scatter  
**distahida** 11/13 [3 pl. pret.]  
**distahjip** 16/12 [3 sg. pres.]  
**ðiups** [f. (o)] deep  
**ðiupázös** 9/5 [G sg.]  
**ðius\*** [n. (o)] wild animal  
**ðiuzam** 6/6 [D pl.]  
**diz-uh-þan-sat** see *dissitan*  
**dragkjan** [i] give to drink  
**dragkida** 24/36 [3 sg. pret.]  
**dráibjan** [i] trouble  
**dráibe** 17/49 [2 sg. imper.]  
**dráuhnsös** [A pl. of *drásna* 'piece,' q.v.]  
**dráus** [3 sg. pret. of *drütusan* 'fall,' q.v.]  
**dráusnös** [f. pl. (ä)] pieces  
**dráuhnsös** 20/12 [A pl.]  
**drigkan** 23/23 [III] drink  
**drigkáiþ** 18/25 [2 pl. pres. opt.]  
**drigkam** 18/31 [1 pl. pres.]  
**driusan** [II] fall  
**dráus** 12/20 [3 sg. pret.]  
**driusands** 17/41 [pres. part., m., of *driusan*] falling  
**du** 2/5, 2/10, 3/5, 3/7, 4/7, 5/2, 6/9, 7/1, 7/4, 8/1, 8/6, 8/11, 9/3, 11/12, 12/18, 12/22, 13/27, 13/29, 13/31, 17/49, 18/26,



- 19/34, 19/35, 19/36, 20/5,  
20/9, 20/12, 21/1, 21/6, 22/37,  
22/38, 23/12, 23/14, 24/43,  
24/46, 25/2, 25/3, 25/6, 25/7,  
28/7, 28/16 [prep., +D] to,  
for, as  
duginan [III] begin  
dugann 11/14 [3 sg. pret.]  
dugunnun 12/24, 23/18  
[3 pl. pret.]  
duivē 24/34 [adv.] why,  
wherefore?  
dupē (or *bbē*) 18/25, 28/17  
[adv.] hence, because, more-  
over, therefore  
dwala 15/22 [m. ⟨n⟩ Voc. sg.]  
thou fool!
- e' (*fimf*) 20/9 [num.] five  
ei 6/7, 12/19, 12/21, 13/29,  
14/17, 15/45, 17/56, 19/41,  
20/5, 21/2, 21/4, 21/5, 21/7,  
22/36, 22/37, 22/39, 23/12,  
23/15, 23/20, 23/21, 24/36,  
24/44, 25/1, 26/3, 27/17,  
28/17 [cj.] that, so that  
-ei [relative particle] (in *saei*,  
*sei*, *sōei*, *pāiei*, *pāimeī*, *hammeī*,  
*pārei*, *patet*, *bet*, *bizāiei*, *bizei*,  
*pōei*, and *pōzei*, qq. v.)  
eis [N pl. of *is* 'he,' q.v.]
- fadrein 17/56 [n. ⟨o⟩] (unin-  
flected) pl.] parents  
faginōn 13/32 [ii] rejoice  
faginōp 26/6 [3 sg. pres.]  
faginōnds 5/9 [pres. part., m.,  
of *faginōn*] rejoicing  
fahēps (or *-ds*) cf. §9.1 [f. ⟨i⟩]  
joy  
fahēdai 10/16 [D sg.]  
fafflōkan [3 pl. pret. of *flokan*\*  
'bewail,' q.v.]  
faffrais [3 sg. pret. of *frāisan*
- 'tempt,' q.v.]  
fairsreipands 17/54 [pres. part.,  
m., of *fairsreipan*, I] taking  
hold of  
fairsruni [n. ⟨jo⟩] mountain  
fairsruni 20/15 [A sg.]  
fairsrunja 26/2 [A pl.]  
fairivus [m. ⟨u⟩] the world  
fairiváu 22/26, 22/37 [D sg.]  
fafrina [f. ⟨ā⟩] fault, accusation  
fairinō 22/38 [G pl.]  
fairinōs 23/26 [G sg.]  
fafrā<sup>1</sup> 2/9 [prep., +D] far  
from  
fafrā<sup>2</sup> 3/8, 11/13, 12/20  
[adv.] far, afar  
fafraprō 24/40 [adv.] from  
afar  
faran [VI] go, fare, travel  
fōr 6/5 [3 sg. pret.]  
Fareisaius [m. ⟨u/i⟩] Pharisee  
Fareisaiē 14/20 [G pl.]  
Fareisais 5/4 [N pl.]  
faūr 7/10, 8/2, 9/4, 16/11,  
16/15, 19/40, 27/18 [prep.,  
+A] for, before, by  
faūra 5/7, 17/41, 21/2 [prep.,  
+D] before, for, on account of  
faūrahāh 24/38 [n. ⟨o⟩] cur-  
tain, veil  
faūramapleis<sup>1</sup> 17/41 [m. ⟨jo⟩]  
ruler, chief  
faūramapleis<sup>2</sup> 17/49 [G sg.]  
faūrbāup [3 sg. pret. of *faūrbū-*  
*dan* 'command, forbid,' q.v.]  
faūrbigagun [VII] go before  
faūrbigagup 25/7 [3 sg.  
pres.]  
faūrbuidan [II] command, for-  
bid, order, charge  
faūrbāud (= *-bāup*) 17/56  
[3 sg. pret.]  
faūrhrtjan [i] fear, be afraid  
faūrhrtēi 17/50 [2 sg. imper.]

- faūrhrtjan sis [i] be fearful, be  
afraid  
faūrhrtēip izwis 25/6 [2 pl.  
imper.]  
faūrþizei 21/8 [cj., +opt.] be-  
fore  
fiáis [2 sg. pres. opt. of *fijan*  
'hate,' q.v.]  
fiand [A sg. of *fijands* 'enemy,'  
q.v.]  
fidwōr tiguns 6/6 [num., A pl.]  
forty  
figgragulþ [n. ⟨o⟩] finger ring,  
figgragulþ 12/22 [A sg.]  
fijan [iii] hate  
fiáis (= *fijáis*) 15/43 [2 sg.  
pres. hortative] opt.]  
fijáiþ 18/24 [3 sg. pres.  
indic.]  
fijands cf. §15.1 [m. ⟨nt⟩]  
enemy  
fiand (= *fijand*) 15/43  
[A sg.]  
fijands 15/44 [A pl.]  
Filippus 20/7 [m. ⟨u⟩] Philip  
Filippáu 20/5 [D sg.]  
filu<sup>1</sup> 3/5, 13/29, 20/5 [adj.  
⟨u⟩] much, many (see also *swa*  
*filu swē*)  
filu<sup>2</sup> 12/17, 25/2 [adv., +G]  
very, greatly  
filuwaurdei [f. ⟨n⟩] wordiness  
filuwaurdein 21/7 [D sg.]  
filuwaurdjan [i] use many  
words, be wordy  
filuwaurdjáiþ 21/7 [2 pl.  
pres. hortative] opt.]  
fimf 20/10, 20/13 [num.]  
five  
fin (= *fráujin*) [D sg. of *fráuja*  
'lord, Lord,' q.v.]  
fins (= *fráujins*) [G sg. of *fráuja*  
'lord, Lord,' q.v.]  
finþan [IIIa] find out
- funþun 4/5, 4/6 [3 pl.  
pret.]  
finþands 24/45 [pres. part., m.,  
of *finþan*] finding out  
fiskans [A pl. of *fisks* 'fish,' q.v.]  
fiskē [G pl. of *fisks* 'fish,' q.v.]  
fiskja [m. ⟨n⟩] fisherman  
fiskjans 8/2 [N pl.]  
fisks [m. ⟨o⟩] fish  
fiskans 20/9 [A pl.]  
fiskē 20/11 [G pl.]  
fláutjan [i] be pretentious  
fláuteiþ 26/4 [3 sg. pres.]  
flōkan\* [VII] bewail  
fafflōkun 17/52 [3 pl. pret.]  
fōdeins [f. ⟨i/ā⟩] food  
fōdeinai 18/25 [D sg.]  
fōdjan [i] feed  
fōdeip 18/26 [3 sg. pres.]  
fōn [n. ⟨irregular⟩] fire  
funins 15/22 [G sg.]  
fōr [3 sg. pret. of *faran* 'go,  
travel,' q.v.]  
fōtus [m. ⟨u⟩] foot  
fōtum 17/41 [D pl.]  
fōtuns 12/22 [A pl.]  
fraatjan [i] give away as food  
fraatjau 26/3 [1 sg. pres.  
opt.]  
fragiban [V] give, grant  
fragaf 24/45 [3 sg. pret.]  
frahuh (= *frah + uh*) 13/26  
and (he) asked  
frafhnan cf. §5.4 [Vb] ask,  
question  
frah 7/8, 19/33, 24/44 [3  
sg. pret.] (see also *frahuh*)  
frēhun 5/5 [3 pl. pret.]  
frāisan cf. §6.1 [VIIa] tempt  
faffrais 6/7 [3 sg. pret.]  
frāisands 20/6 [pres. part., m.,  
of *frāisan*] tempting  
frāistubni [f. ⟨jā⟩] temptation  
frāistubnjái 1/13 [D sg.]

fráistubnjöm 6/9 [D pl.]  
 fraitan cf. §5.1  
 frët 13/30 [3 sg. pret.]  
 frëtun 9/4 [3 pl. pret.]  
 fráiv [n. (wo)] seed  
 fráiva 9/3 [D sg.]  
 frakunnan [pret. pres., + D]  
 despise  
 frakann 18/24 [3 sg. pres.]  
 fralëtan [VII] free, let, allow  
 fralaflot 17/51, 23/15 [3  
 sg. pret.]  
 fralätu 22/39 [1 sg. pres.  
 opt.]  
 fralusans 4/5, 12/24, 13/32  
 [past. part., m., of *fraliusan*, IIa]  
 lost  
 fram 5/9, 6/4, 6/8, 17/49, 21/1,  
 21/2, 25/11, 27/26 [prep., +  
 D] from, by, because of  
 framaldrs [n. (o)] very old  
 framaldra 28/3 [N pl.]  
 fraqistjan [i] destroy  
 fraqisteip 19/41 [3 sg. pres.]  
 fraqistnan [iv] be destroyed,  
 be lost, perish  
 fraqistna 12/17 [1 sg. pres.]  
 fraqistnai 20/12 [3 sg.  
 pres. opt.]  
 frapi [n. (jo)] understanding,  
 knowledge  
 fraþja 4/11 [D sg.]  
 fraþjan [VI: +D or +A] under-  
 stand  
 fraþjai 27/1 [3 sg. pres.  
 opt.]  
 fröþ 26/11 [1 sg. pret.]  
 fröpun 5/5 [3 pl. pret.]  
 fráuja 8/1, 8/6 [m. (n)] lord,  
 Lord  
 fin (= *fráujin*, below)  
 fins (= *fráujins*, below)  
 fráujam 18/24 [D pl.]  
 fráujan 8/9 [A sg.]

fráujin 8/11; (as *fin*) 27/26  
 [D sg.]  
 fráujins (as *fins*) 28/8,  
 28/12 [G sg.]  
 frawas [3 sg. pret. of *frawisan*  
 'spend, exhaust,' q.v.]  
 frawaürhta 12/21 [1 sg. pret.  
 of *frawaürkjan*, i] Erred  
 frawaürhta mis 12/18 [1 sg.  
 pret. of *frawaürkjan sis*, i] I  
 sinned  
 frawaürhts [f. (i)] sin  
 frawaürhtins 27/11 [A pl.]  
 frawilwan [III] snatch, catch  
 frawilwip 16/12 [3 sg.  
 pres.]  
 frawisan [V: +D] spend, ex-  
 haust  
 frawas 11/14 [3 sg. pret.]  
 frëhun [3 pl. pret. of *fraihnan*  
 'ask, question,' q.v.]  
 frët [3 sg. pret. of *fraitan* 'de-  
 vour,' q.v.]  
 frëtun [3 pl. pret. of *fraitan*  
 'devour,' q.v.]  
 friapwa 26/4, 26/8, 26/13  
 [f. (wä)] love, charity  
 friapwa 26/1, 26/2, 26/3  
 [A sg.]  
 frijön [ii] love  
 frijönd 21/5 [3 pl. pres.]  
 frijös 15/43 [2 sg. pres. opt.]  
 frijöp<sup>1</sup> 15/46 [2 pl. pres.]  
 frijöp<sup>2</sup> 18/24 [3 sg. pres.]  
 frijöp<sup>3</sup> 15/44 [2 pl. imper.]  
 frijöndans 15/46 [pres. part.,  
 A pl., of *frijön*] loving  
 frijönds cf. §15.1 [m. (nr)]  
 friend  
 frijöndam 13/29 [D pl.]  
 frijönds 15/47 [A pl.]  
 frisahtái [D sg. of *frisahts*  
 'image'] (see in *frisahtái*)  
 frödei [f. (n)] wisdom

frödein 8/13 [A sg.]  
 fröp [1 sg. pret. of *frapjan* 'un-  
 derstand,' q.v.]  
 fröps cf. §18.1 [(o)] wise  
 fröpun [3 pl. pret. of *frapjan*  
 'understand,' q.v.]  
 fruma 24/42 [m. (n)] former,  
 prior  
 fruma sabbatö day before the  
 Sabbath  
 frumin sabbatö 25/9 [D sg.]  
 frumist 25/9 [adv.] first  
 frumists 19/35 [m. (o)] fore-  
 most, best  
 frumistön 12/22 [f. A sg.]  
 fugls [m. (o)] bird, fowl  
 fuglam 18/26 [D pl.]  
 fuglös 9/4 [N pl.]  
 fulhsni [n. (jo)] secret  
 fulhsnja (or *fulhsnja*) 21/4,  
 21/6 [D sg.]  
 fullafahjan 23/15 [i: +D or +A]  
 satisfy  
 fullatöjís 15/48 [m. (jo)]  
 perfect  
 fullatöjai 15/48 [N pl.]  
 fullnan cf. §7.1 [iv] become  
 full  
 fullnöda 3/2, 7/6 [3 sg.  
 pret.]  
 funins [G sg. of *fön* 'fire,' q.v.]  
 funpun [3 pl. pret. of *finþan*  
 'find out,' q.v.]  
 g' (*preis\**) 2/12, 26/13 [num.]  
 three  
 gabafran [IV] bring forth  
 gabairid 28/19 [3 sg. pres.]  
 gabar 2/2 [3 sg. pret.]  
 gabaürans 2/6, 3/3, 22/37 [past  
 part., m., of *gabairan*] brought  
 forth  
 gabei [f. (n)] riches, wealth  
 gabeins 10/19 [G sg.]  
 gabeidan [I] abide  
 gabeidip 26/7 [3 sg. pres.]  
 gabrannjan [i] burn  
 gabrannjádau 26/3 [3 sg.  
 pass. pres. opt.]  
 gabruka [f. (ä)] (broken) bit,  
 fragment  
 gabrukö 20/13 [G pl.]  
 gadaban [VI] be fitting  
 gadöf 5/6 [3 sg. pret.]  
 gadailjan [i] divide  
 gadailida 20/11 [3 sg. pret.]  
 gadaürans cf. §16.2 dare  
 gadaupnan [iv] die  
 gadaupnöda 17/49 [3 sg.  
 pret.]  
 gadaupnödeði 24/44 [3 sg.  
 pret. opt.]  
 gadöf [3 sg. pret. of *gadaban*  
 'be fitting,' q.v.]  
 gadraban 24/46 [past part., n.,  
 of *gadraban*, VI] hewn  
 gadragkjan [i] give to drink  
 gadragkjai 19/41 [3 sg.  
 pres. opt.]  
 gadraühts [m. (i)] soldier  
 gadraühteis 23/16 [N pl.]  
 gadraús [3 sg. pret. of *gadriusan*  
 'fall, fail,' q.v.]  
 gadriusan [II] fall, fall away,  
 fail  
 gadraús 9/4, 9/5, 9/7, 9/8  
 [3 sg. pret.]  
 gadriusip 26/8 [3 sg. pres.]  
 gadröbnan [iv] be troubled  
 gadröbnöda 28/13 [3 sg.  
 pret.]  
 gaf [3 sg. pret. of *giban* 'give,  
 yield,' q.v.]  
 gafáhan cf. §6.1 [VIIa] seize  
 gafulljan [i] fill  
 gafullidéðun 20/13 [3 pl.  
 pret.]  
 gafulljands 24/36 [pres. part.,

- m., of *gafulljan*] filling  
**gaggan** 13/28, 17/41, 17/51;  
 cf. §17.1 go, come, walk  
**gagg** 21/6 [2 sg. imper.]  
**gagga** 12/18 [1 sg. pres.]  
**gaggiþ** 17/49, 25/7 [3 sg.  
 pres.]  
**iddja** 17/42, 20/5 [3 sg.  
 pret.]  
**gaggandei** 25/10 [pres. part.,  
 f., of *gaggan*] going  
**gaggands** 11/15 [pres. part.,  
 m., of *gaggan*] going  
**gaguds** (or *-ubs*) 24/43 [adj.,  
 m. (o)] godly, pious  
**gahaban** 7/1 [iii] seize, get,  
 take, have  
**gahabáidédun** 7/2 [3 pl.  
 pret.]  
**gahaftjan sik** [i] join  
**gahaftida sik** 11/15 [3 sg.  
 pret.]  
**gahafhát** [3 sg. pret. of *gaháitan*  
 'promise, call together,' q.v.]  
**gahafhátun** [3 pl. pret. of *gaháitan*  
 'promise, call together,' q.v.]  
**gaháitjan** [i] heal  
**gaháilida** 8/12 [3 sg. pret.]  
**gaháitan** [VIIa] promise, call  
 together  
**gahafhát** 6/9 [3 sg. pret.]  
**gahafhátun** 23/16 [3 pl.  
 pret.]  
**gaháusan** [i] hear  
**gaháusida** 13/25 [3 sg.  
 pret.]  
**gaháusidédun** 8/13 [3 pl.  
 pret.]  
**gaháusjand** 10/15 [3 pl.  
 pres.]  
**gaháusjands** 3/2, 17/50 [pres.  
 part., m., of *gaháusjan*] hearing  
**gaháusjandans** 24/35 [N pl.]  
**galveilan** [iii] cease
- galveiland** 26/8 [3 pl. pres.]  
**gafaína** [m.] a Gehenna  
 (figurative)  
**gafaínnan** 15/22 [A sg.]  
**gaigrótun** [3 pl. pret. of *grétan*  
 'weep,' q.v.]  
**gaírnjan** [i] yearn, desire, long  
**gaírnida** 11/16 [3 sg. pret.]  
**gáitein\*** [n. (o)] kid  
**gáitein** 13/29 [A sg.]  
**gajukō** [f. (n)] parable  
**gajukōm** 8/1 [D pl.]  
**gakunnan** [iii] consider, recog-  
 nize, read  
**gakunnáip** 18/28 [2 pl.  
 imper.]  
**galagip** 18/30 [past part., n.,  
 of *galagjan*] lain, put  
**galagips** 8/1, 24/47 [past part.,  
 m., of *galagjan*] lain, put  
**galagian** [i] lay, put  
**galagida** 24/46 [3 sg. pret.]  
**galagidédun** 7/2, 7/13, 25/6  
 [3 pl. pret.]  
**galagjands** 24/36 [pres. part.,  
 m., of *galagjan*] laying, putting  
**galáip** [3 sg. pret. of *galeiþan*  
 'go, travel, come,' q.v.]  
**galáubei** [2 sg. imper. of *galáub-*  
*jan* 'believe,' q.v.]  
**galáubeins** 26/13 [f. (i/á)]  
 faith  
**galáubein** 26/2 [A sg.]  
**galáubeip** [3 sg. pres. of *ga-*  
*láubjan* 'believe,' q.v.]  
**galáubjan** [i] believe  
**galáubei** 17/50 [2 sg.  
 imper.]  
**galáubeip** 26/7 [3 sg.  
 pres.]  
**galáubidédun** 25/11 [3  
 pl. pret.]  
**galáubjandans** [pres. part., m. N  
 pl., of *galáubjan*] believing

- (see *leitil galáubjandans*)  
**galeikan** [iii: +D] please  
**galeikáida** 7/7 [3 sg. pret.]  
**galeikōn** [ii] be like  
**galeikōþ** 21/8 [2 pl. imper.]  
**galeiks** 27/13 [adj., m (o)]  
 like, similar  
**Galeilaia** [f.] Galilee  
**Galeilaia** 24/41 [D sg.]  
**Galeilaian** 8/1, 25/7 [A sg.]  
**galeiþan** [la] go, travel, come  
**galáip** 4/1, 6/11, 22/33,  
 22/38, 24/43 [3 sg. pret.]  
**galipun** 2/9, 4/3, 4/6, 4/11,  
 7/4 [3 pl. pret.]  
**galésun** [3 pl. pret. of *galisan*  
 'gather,' q.v.]  
**galéwiþs** 22/36 [past part.,  
 m., of *galéwjan*, i] betrayed  
**galga** [m. (n)] cross  
**galgan** 23/21 [A sg.]  
**galisan** [V] gather  
**galésun** 20/13 [3 pl. pret.]  
**galisip** 20/12 [2 pl. imper.]  
**galipun** [3 pl. pret. of *galeiþan*  
 'go, travel, come,' q.v.]  
**galiugan** [iii] marry  
**galiugáida** 7/3 [3 sg. pret.]  
**galiugáidés** 7/5 [2 sg. pret.]  
**galúkan** cf. §4.2 [IIa] shut,  
 close  
**galúkands** 21/6 [pres. part., m.,  
 of *galúkan*] shutting, closing  
**gamáins** 27/8 [m. (i/fo)]  
 common, unholy  
**gamarzjan** [i] offend  
**gamarzjanda** 10/17 [3 pl.  
 pass. pres.]  
**gamélidō** 23/28 [past part., n.,  
 of *gaméltjan*] written, enrolled  
**gamōt** cf. §16.2 (I) have room  
**ganah** cf. §16.2 (it) suffices  
**ganasjan** [i] save, heal  
**ganasjada** 17/50 [3 sg. pres. pass.]
- ganisan** 5/2 [Va] be saved,  
 be healed  
**ganipjis** [m. (jo)] kinsman  
**ganipþjan** 4/3, 4/6 [D pl.]  
**ganōhs** [adj., m. (o)] enough  
**ganōhái** 20/7 [N pl.]  
**gaqunjan** [iv] be made alive  
**gaqiunōða** 12/24, 13/32  
 [3 sg. pret.]  
**gaqumps** [f. (þ)] assembly  
**gaqumpái** 15/22 [D sg.]  
**gaqumpim** 21/2, 21/5  
 [D pl.]  
**garafhtans** [A pl. of *garafhts*  
 'just,' q.v.]  
**garafhteit** 27/15 [f. (n)] jus-  
 tice  
**garafhtein** 27/14 [D sg.]  
**garafhtins** 14/20 [G sg.]  
**garafhts** [adj., m. (o)] just  
**garafhtans** 15/45 [A pl.]  
**gards** cf. §9.1 [m. (i)] house-  
 hold, court  
**gard** 17/41 [A sg.]  
**garda** 17/51, 19/33 [D sg.]  
**gardis** 23/16 [G sg.]  
**garéhsns** [f. (þ)] plan, design  
**garéhsn** 27/26 [A sg.]  
**garúni** [n. (jo) N or A sg.]  
 counsel, consultation (see *ga-*  
*táujands garúni*)  
**garuns** [f. (i)] street  
**garunsim** 21/2 [D pl.]  
**gasafvan** 2/10 [V] see  
**gasalv** 8/2, 12/20 [3 sg.  
 pret.]  
**gasalvþip<sup>1</sup>** 25/7 [2 pl. pres.]  
**gasalvþip<sup>2</sup>** 16/12 [3 sg. pres.]  
**gasétvun** 2/8, 25/5 [3 pl.  
 pret.]  
**gasafvands** 8/6, 24/39, 27/23,  
 28/14 [pres. part., m., of *ga-*  
*safvan*] seeing  
**gasafvandans** 17/53 [N pl.]

- gasalivans 25/11 [past part., m., of *gasalivan*] seen  
 gasalbōn [ii] anoint  
 gasalbōdeina 25/1 [3 pl. pret. opt.]  
 gasaljands 27/17 [pres. part., m., of *gasaljan*, i] giving up, offering  
 gasatjan [i] set, lay, place, establish  
 gasatida 19/36 [3 sg. pret.]  
 gaselvun [3 pl. pret. of *gasalivan* 'see,' q.v.]  
 gasinþja [m. (n)] companion  
 gasinþjam 8/2 [D pl.]  
 gaskeirþ 23/22, 24/34 [past part., n., of *gaskeirjan*, i] explained, interpreted  
 gaskōhi [n. (jo)] pair of sandals  
 gaskōhi 12/22 [A sg.]  
 gastaaldan cf. §6.1 [VIIa] possess  
 gastaistald 6/10 [3 sg. pret.]  
 gastandan cf. §5.4 [VI] abide, stay, be restored  
 gastōþun 5/2 [3 pl. pret.]  
 gaswiltan [III] die, be dying  
 gaswalt 17/52, 17/53, 24/44 [3 sg. pret.]  
 gatáih [3 sg. pret. of *gateihan* 'tell,' q.v.]  
 gataíran 14/17 [IV] destroy, break  
 gataírandá 26/8 [3 pl. pass. pres.]  
 gataíriþ 14/19 [3 sg. pres.]  
 gataúhun [3 pl. pret. of *gatuhan* 'lead, bring, take,' q.v.]  
 gataújan [i] do, make, arrange  
 gatawei 12/19 [2 sg. imper.]  
 gatawida 8/3, 23/14 [3 sg. pret.]  
 gatawidés 22/35 [2 sg. pret.]  
 gataújands garúni 3/2 [particip-

- ial phr.] consulting  
 gataírnan [iv] dissolve, vanish, be torn, be destroyed  
 gataúriþ 26/8, 26/10 [3 sg. pres.]  
 gatawei [2 sg. imper. of *gataújan* 'do, make, arrange,' q.v.]  
 gatawida [3 sg. pret. of *gataújan* 'do, make, arrange,' q.v.]  
 gatawidés [2 sg. pret. of *gataújan* 'do, make, arrange,' q.v.]  
 gateihan cf. §4.2 [Ib] tell  
 gatáih 25/10 [3 sg. pret.]  
 gatuhan [II] lead, bring, take  
 gataúhun 23/16 [3 pl. pret.]  
 gabaúrsnan [iv] be withered  
 gabaúrsnōða 9/6 [3 sg. pret.]  
 gaþliuhan [II] flee  
 gaþláuhun 25/8 [3 pl. pret.]  
 gáuja [D sg. of *gawi* 'district, area,' q.v.]  
 gáujé [G pl. of *gawi* 'district, area,' q.v.]  
 gáujis [G sg. of *gawi* 'district, area,' q.v.]  
 Gaúlgauþa Golgotha  
 Gaúlgauþa 23/22 [A sg.]  
 gáumjan [i: +D or +A] observe, perceive  
 gáumida 20/5 [3 sg. pret.]  
 gáumidēun 25/4 [3 pl. pret.]  
 gáumjándáú 21/5 [3 pl. pass. pres. opt.]  
 gawandjan [i] bring back, return  
 gawandida 17/55 [3 sg. pret.]  
 gawasida sik [3 sg. pret. of *gawasjan sik* 'clothe oneself,' q.v.]  
 gawasjan [i] clothe  
 gawasidēdun 23/17, 23/20 [3 pl. pret.]  
 gawasjijþ 12/22 [2 pl. imper.]

- gawasjan sik clothe oneself  
 gawasida sik 18/29 [3 sg. pret.]  
 gawaurkjan [i] prepare, accomplish  
 gawaurhtēdi 27/21 [3 sg. pret. opt.]  
 gawi 3/5, 11/14; cf. §3.1 [n. (jo)] district, area  
 gáuja 3/3, 3/8, 5/8 [D sg.]  
 gáujé 5/1 [G pl.]  
 gáujis 11/15 [G sg.]  
 giban 17/55 [V] give, yield  
 gáf 9/7, 9/8, 11/16 [3 sg. pret.]  
 gēbun 2/14, 23/23 [3 pl. pret.]  
 gibijþ 12/22 [2 pl. imper.]  
 gif 1/11, 11/12 [2 sg. imper.]  
 gibu cf. §6.3 [f. (a)] gift  
 gistradagis 18/30 [adv.]  
 ?tomorrow (for *afar-daga* 'after a day?')  
 göds (or -þs) 16/11 [m. (o)] good  
 göða<sup>1</sup> 9/8 [f. A sg.]  
 göða<sup>2</sup> 16/11, 16/14 [m. N sg. (weak)]  
 göðans 15/45 [m. A pl.]  
 göðon 10/20 [f. D sg.]  
 göljan 23/18 [i] greet  
 göleiþ 15/47 [2 pl. pres.]  
 grēðags 6/6 [m. (o)] hungry  
 grētan [VII] weep  
 gaigrōtun 17/52 [3 pl. pret.]  
 grētiþ 17/52 [2 pl. imper.]  
 grētandam 25/10 [pres. part., D pl., of *grētan*] weeping  
 gþ (= *gub*) [A sg. of *gub* 'God,' q.v.]  
 gþa (= *guda*) [D sg. of *gub* 'God,' q.v.]  
 gþs (= *gudis*) [G sg. of *gub* 'God,' q.v.]  
 gudja [m. (n)] priest  
 gudjans 22/35 [N pl.]  
 gudjinassus [m. (u)] priestly function  
 gudjinassáus 28/6 [G sg.]  
 gudjinōn [ii] perform a priestly function  
 gudjinōða 28/4 [3 sg. pret.]  
 gub<sup>1</sup> 18/30; cf. §3.1 [m.]  
 God  
 gþ (= *gub*<sup>2</sup>, below)  
 gþa (= *guda*, below)  
 gþs (= *gudis*, below)  
 guda 18/24; (as *gþa*) 27/19 [D sg.]  
 gudis 3/7, 4/2, 4/10, 5/1, 5/7, 5/9, 6/3, 24/39, 24/43, 28/6; (as *gþs*) 27/29 [G sg.]  
 gub<sup>2</sup> (as *gþ*) 27/2 [A sg.]  
 gub<sup>3</sup> 24/34 [Voc. sg.]  
 -h 10/17 (*þaprōh*); 18/25 (*nið*); 22/37 (*nuh*) [clitic] and  
 haban cf. §§7.1, 10.2, 12.1, 21.1 [iii] have, take  
 habáida (or *habaida*) 9/5, 9/6, 27/25 [3 sg. pret.] (see also *þatei habáida*...)  
 habáidēdun 3/9, 7/13 [3 pl. pret.]  
 habáip<sup>1</sup> 15/46, 21/1 [2 pl. pres.]  
 habáip<sup>2</sup> 20/9 [3 sg. pres.]  
 haband 10/17, 12/17, 21/5 [3 pl. pres.]  
 habáu 26/1, 26/2, 26/3 [1 sg. pres. opt.]  
 habands 3/5, 8/5 [pres. part., m., of *haban*] having  
 habandō [n. A sg.] (see *jērē habandō*)  
 hafjan cf. §5.2 [VI] raise  
 haiháit [3 sg. pret. of *háitan*

- 'call, order,' q.v.]  
**háils'** [adj., m. (o)] hale, safe  
**háilana** 13/27 [A sg.]  
**háils<sup>2</sup>** 23/18 [interjection]  
 hail!  
**háims** cf. §9.1 [f.] village  
**háirdeis** 16/11, 16/12, 16/14,  
 16/16; cf. §2.3 [m. (jo)]  
 herdsman  
**háirdjam** 2/5, 2/9 [D pl.]  
**háirdjös** 2/3, 2/8 [N pl.]  
**háirdjös** 2/6 [Voc. pl.]  
**háirtö** cf. §8.1 [n. (n)] heart  
**háirtam** 10/15 [D pl.]  
**háirtané** 8/12 [G pl.]  
**háitan** cf. §13.1 [VII] call,  
 order  
**háihát** 8/3 [3 sg. pret.]  
**háitada** 14/19 [3 sg. pass.  
 pres.]  
**háitáidáú** 12/19, 12/21  
 [1 sg. pass. pres. opt.]  
**háitáis** 28/29 [2 sg. imper.]  
**háipi** [f. (ǵ)] field, heath  
**háipjös** 18/28, 18/30 [G sg.]  
**háipjös seináizös** 11/15 [G of  
 place] to his field  
**haldan** 11/15 [VII] feed  
**hals** [m. (o)] neck  
**hals** 12/20 [A sg.]  
**hana** cf. §8.1 cock  
**handus** [f. (u)] hand  
**handu** 12/22, 17/54 [A sg.]  
**hansa** [f. (ǵ)] cohort  
**hansa** 23/16 [A sg.]  
**harris<sup>2</sup>** 2/9; cf. §2.3 [m. (jo)]  
 host, army  
**hari** 2/8 [A sg.]  
**harris<sup>2</sup>** 2/8 [G sg.]  
**hatis** cf. §3.1 [n. (o)] wrath,  
 hatred  
**hatiza** 5/7 [D sg.]  
**hatizis** 3/2, 7/6 [G sg.]  
**hatjandam** 15/44 [pres. part.,

- m. D pl., of *hatjan*, ?i] hating  
**háubip** [n. (o)] head  
**háubida** 3/10 [N pl.]  
**háubidis** 7/9 [G sg.]  
**háubip** 7/11, 7/12, 23/19  
 [A sg.]  
**háuf** [3 sg. pret. of *hiufan*  
 'mourn,' q.v.]  
**háuhjan** [i] exalt, glorify  
**háuhjándáú** 21/2 [3 pl.  
 pass. pres. opt.]  
**háurds** [f. (ð)] door  
**háurdái** 21/6 [D sg.]  
**háurn** [n. (o)] horn, husk  
**háurné** 11/16 [G pl.]  
**háurnjan** [i] blow a horn  
**háurnjáis** 21/2 [2 sg. pres. opt.]  
**háusjan** [i] hear, listen to,  
 harken  
**háuseip** 22/37 [3 sg. pres.]  
**háusidédun** 2/8, 2/10 [3  
 pl. pret.]  
**háusidédup** 15/21, 15/43  
 [2 pl. pret.]  
**háusjand** 10/16, 10/20,  
 16/16 [3 pl. pres.]  
**háusjandans** 10/18, 25/11 [pres.  
 part., m. pl., of *háusjan*] hear-  
 ing, listening to  
**hawi<sup>1</sup>** 20/10 [n. (jo)] grass  
**hawi<sup>2</sup>** 18/30 [A sg.]  
**Hēlias** 24/36 Elias  
**Hēlian** 24/35 [A sg.]  
**hēr** 4/7, 20/9, 25/6 [adv.] here  
**Hērödés** 3/2, 3/4, 7/1, 7/3, 7/7;  
 7/10 [m.] Herod  
**Hērödís** 2/1, 7/3 [G sg.]  
**Hērödía** 7/3 [f.] Herodia  
**Hērödiadins** 7/1, 7/9 [G sg.]  
**hēpjö** [f. (n)] room, chamber  
**hēpjön** 21/6 [D sg.]  
**himins** 14/18 [m. (o)] heaven  
**himin** 2/9, 12/18, 12/21  
 [A sg.]

- himina** 1/10, 2/4, 3/7 [D  
 sg.]  
**himinam** 1/9, 2/8, 3/2,  
 15/45, 15/48, 18/26, 18/32,  
 21/1 [D pl.]  
**himinē** 6/10, 14/19, 14/20  
 [G pl.]  
**himinis** 2/7, 2/8, 2/14,  
 18/26 [G sg.]  
**himma** 1/11, 2/6, 18/30 [D sg.,  
 (defective) pronominal adj.]  
 this  
**hiufan** [IIa] mourn  
**háuf** ~4/5 [3 sg. pret.]  
**hufum** 4/8 [1 pl. pret.]  
**hufup** 4/9 [2 pl. pret.]  
**hiuhma** 28/9 [m. (n)] crowd,  
 throng  
**hláifs** 6/7; cf. §2.3 [m. (o)]  
 bread, loaf  
**hláibam** 20/13 [D pl.]  
**hláibans** 20/5, 20/9, 20/11  
 [A pl.]  
**hláibe** 12/17 [G pl.]  
**hláibös** 20/7 [N pl.]  
**hláif** 1/11 [A sg.]  
**hláiw** [n. (wo)] grave, tomb  
**hláiw** 25/5 [A sg.]  
**hláíwa** 7/13, 24/46, 25/2,  
 25/8 [D sg.]  
**hláíwis** 24/46, 25/3 [G sg.]  
**hláuts** [m. (o)] lot  
**hláuta** 23/24 [D sg.]  
**hláuts imma urran** 28/7 it be-  
 came his lot  
**hleidumei** 21/3 [f. (n)] left  
 (hand), left (side)  
**hleidumein** 23/27 [D sg.]  
**hröþjan** [i] cry out, call  
**hröpidédun** 22/40, 23/13,  
 23/14 [3 pl. pret.]  
**hröþjands** 24/39 [pres. part.,  
 m., of *hröþjan*] crying out  
**hufum** [1 pl. pret. of *hiufan*

- 'mourn,' q.v.]  
**hufup** [2 pl. pret. of *hiufan*  
 'mourn,' q.v.]  
**hugjan** [i] think, suppose  
**hugidédun** 4/3 [3 pl. pret.]  
**hugiáip** 14/17 [2 pl. pres. opt.]  
**hührus** 11/14 [m. (u)] fam-  
 ine, hunger  
**hühráú** 12/17 [D sg.]  
**hund** [n. (o)] hundred  
**hundam** 20/7 [D pl.]  
**hundafaps** (or *-ads*) 24/39  
 [m. (ð)] centurion  
**hundafada** 24/45 [D sg.]  
**hundafap** 24/44 [A sg.]  
**hundam** [D pl. of *hund* 'hun-  
 dred,' q.v.]  
**hunsl** 27/18 [n. (o)] offering  
**hunslastaps** (or *-ads*) [m. (i)]  
 altar  
**hunslastadis** 28/12 [G sg.]

- Iva<sup>1</sup>** 4/7, 13/26, 20/9, 22/38; cf.  
 §15.3 [interrog. pron., n.]  
 what? (why?)  
**Iva<sup>2</sup>** 18/25, 18/28, 18/31,  
 19/33, 21/3, 22/35, 23/12,  
 23/14, 23/24 [A]  
**Iva pater** 4/9, 18/28, 19/33  
 [adv. phr.] why?  
**Ivafrnei** [f. (n)] skull  
**Ivafrneins** 23/22 [G sg.]  
**Iváíwa** 18/28, 18/30 [adv.]  
 how?  
**Ivan** 12/17 [adv.] how (be-  
 fore adj. or adv.)  
**Ivanhun** [adv.] ever (but used  
 only in *ni Ivanhun*, q.v.)  
**Ivar** 24/47 [adv.] where?  
**Ivarjis** 19/34; cf. §15.4 [inter-  
 rog. pron., m.] who? which?  
 (of more than two)  
**Ivarjizuh** (*hvarjis + -uh*) 20/7,  
 23/24; cf. §20.2 [indef. pron.,

m.] each, each one, every, every one  
**ivas<sup>1</sup>** 5/5, 18/27, 25/3; cf. §15.3 [interrog. pron., m.] who? what?  
**ivis** [n. G sg.] (see *hvis wildēdi*)  
**ivas<sup>2</sup>** 19/35 [indef. pron., m.] anyone  
**ivaprō** 20/5 [adv.] whence?  
**ivazuh** (*ivas<sup>1</sup> + uh*) 15/22; cf. §20.2 [indef. pron., m.] each one  
**ivazuh saei** 22/37 [indef. pron., m.] whosoever (see also *salvazuh saei*)  
**ivē** 15/47, 18/25, 18/31; cf. §15.3 [adv.] how? wherewith? with what?  
**iveila<sup>1</sup>** 23/25, 24/33 [f. ⟨ā⟩] hour, time, season  
**iveila<sup>2</sup>** 24/33 [A sg.]  
**iveilāi** 24/34, 28/10 [D sg.]  
**iveilavairbs** [m. ⟨o⟩] inconstant  
**iveilvairbái** 10/17 [N pl.]  
**iveits** [f. ⟨o⟩] white  
**iveitái** 25/5 [D sg.]  
**ivēlaups** cf. §15.4 how great?  
**ivileiks** cf. §15.4 what sort?  
**ivis wildēdi** 7/8 what she wanted  
**ivō** cf. §15.3 [interrog. pron., f.] who? what?  
**ivō** 15/46 [A]

**Iacirus** 17/41 [m.] Jairus  
**Iafusaleṃ** 4/1, 4/4, 4/6, 24/41 [indeclinable] Jerusalem  
**Iakōbus** [m.] James  
**Iakōbis** 24/40, 25/1 [G sg.]  
**Iakōbu** 17/51 [A sg.]  
**Iaurdanus\*** the Jordan  
**Iaurdanáus** 5/1 [G sg.]  
**Iaurdanē** 6/2 [D sg.]  
**ib·** (*twalif*) 20/13 [num.]

twelve  
**ibna** 27/13 [adj., n. ⟨a⟩] (inflected only in weak declension) equal  
**iddja** [3 sg. pret. of *gaggan* 'go, come, walk,' q.v.]  
**idreiga** [f. ⟨ā⟩] repentance  
**idreiga** 6/1 [A sg.]  
**idreigōn sik** [ii] repent  
**idreigōdēdun sik** 7/4 [3 pl. pret.]  
**Iēsus** 3/1, 4/1, 5/8, 6/4, 6/5, 20/5, 20/10, 20/11, 20/15, 22/34, 22/36, 22/37, 24/34, 24/37 [m.] Jesus  
**Iēsu** 2/2, 2/11, 3/6, 4/3, 6/7, 22/33, 23/15, 25/6 [A sg.] (see also *ni kara...*)  
**Iēsaus** 2/14, 6/8, 6/9 [D sg.]  
**Iēsaus** 17/41, 24/43 [G sg.]  
**ija<sup>1</sup>** 7/3, 7/8 [A sg. of *si* 'she,' q.v.]  
**ija<sup>2</sup>** 7/4 [N pl. of *ita* 'it,' q.v.]  
**ijōs** [A pl. of *si* 'she,' q.v.]  
**ik** 12/17, 15/22, 15/44, 16/11, 16/14, 16/15, 22/35, 22/37, 22/38; cf. §12.3 [personal pron.] I  
**mik** 11/12, 12/19, 16/14, 16/15, 19/37, 22/34 [A sg.]  
**mis** 11/12, 13/29, 13/31, 19/39, 22/35, 24/34 [D sg.] (see also *frawairhta mis* and *ni waitht bōtōs...*)  
**uns<sup>1</sup>** (or *unsts<sup>1</sup>*) 1/11, 1/12, 25/3 [D pl.]  
**uns<sup>2</sup>** (or *unsts<sup>2</sup>*) 1/13, 19/38, 27/18 [A pl.]  
**weis** 1/12 [N pl.]  
**im<sup>1</sup>** [1 sg. pres. of *wisan<sup>1</sup>* 'be,' q.v.]  
**im<sup>2</sup>** [D pl. of *is* 'he,' q.v.]  
**imma** [D sg. of *is* 'he,' q.v.]  
**in<sup>1</sup>** 7/1, 7/9, 7/11, 10/17 [prep. + G] because of (see also *in pizei* and *inuh bis*)

**in<sup>2</sup>** 1/13, 2/1, 2/8, 2/9, 3/5, 4/1, 4/6, 4/11, 6/2, 6/5, 6/11, 8/1, 9/7, 9/8, 10/18, 11/13, 12/18, 12/21, 12/22, 15/22, 17/41, 18/26, 18/30, 20/15, 21/6, 22/33, 24/38, 24/41, 25/5, 25/7, 25/9, 28/8 [prep., + A] in, into, toward (see also *in baifrtein*)  
**in<sup>3</sup>** 1/9, 1/10, 1/13, 2/1, 2/6, 2/10, 2/11, 3/2, 3/3, 3/10, 4/3, 4/4, 4/6, 4/10, 5/1, 5/8, 6/1, 6/2, 6/3, 6/4, 6/6, 7/2, 7/13, 8/1, 8/2, 8/4, 8/9, 8/12, 10/15, 10/17, 12/17, 12/18, 12/21, 14/19, 14/20, 15/45, 15/48, 17/51, 18/29, 19/33, 19/36, 19/38, 19/39, 19/41, 21/2, 21/4, 21/5, 21/6, 21/7, 22/37, 22/38, 22/39, 24/40, 24/41, 24/46, 25/5, 28/5 [prep., + D] in, into, among (see also *in andwairþja*, *in frisahtái*, *warþ...* in *siunai*)  
**in andwairþja** 21/1, 24/39 [adv. phr.] before  
**in baifrhtein** 21/4, 21/6 [adv. phr.] openly  
**in frisahtái** 26/12 [adv. phr.] in an image (i.e., darkly, enigmatically)  
**in pizei** 9/5 [adv. phr.] because  
**ina** [A sg. of *is* 'he,' q.v.]  
**infeinan** [iv] be moved, pity  
**infeinōda** 12/20 [3 sg. pret.]  
**ingramjan** [i] provoke  
**ingramjada** 26/5 [3 sg. pass. pres.]  
**inn** 10/19, 13/28, 17/51, 24/43 [adv.] in, within  
**innana** 23/16 [adv., + G] within, inside  
**ins** [A pl. of *is* 'he,' q.v.]  
**insaian** cf. §10.4 [VII] sow in

**insaianō** 10/15 [past part., n. A sg., of *insaian*] sown in  
**insaffvan** [V] look, regard, behold  
**insaffvib** 18/26 [2 pl. imper.]  
**insaffvandeins** 25/4 [pres. part., f. pl., of *insaffvan*] looking, regarding  
**insandjan** [i] send, send forth  
**insandida** 3/5, 7/1, 7/11, 11/15 [3 sg. pret.]  
**inu** 4/3 [prep., + A] without, excepting  
**inuh bis** 27/8 [adv. phr.] for this reason  
**inweitan** [I] salute  
**inwitun** 23/19 [3 sg. pret.]  
**inwindiþa** [f. ⟨ā⟩] injustice, inequity  
**inwindiþái** 26/6 [D sg.]  
**inwinds** [m. ⟨o⟩] unjust, perverse  
**inwindans** 15/45 [A pl.]  
**inwitun** [3 sg. pret. of *inweitan* 'salute,' q.v.]  
**Iōhannēs** 5/1, 5/5, 5/7, 6/1, 7/4, 8/1, 19/38, 27/23 [m.] John  
**Iōhannē** 6/4 [D sg.]  
**Iōhannēn<sup>1</sup>** 5/9, 17/51 [D sg.]  
**Iōhannēn<sup>2</sup>** 7/1, 7/6, 28/20 [A sg.]  
**Iōhannis** 7/9, 7/11, 7/13 [G sg.]  
**Iōsēf<sup>1</sup>** 2/1, 4/5, 24/43 [m.] Joseph  
**Iōsēf<sup>2</sup>** 2/11 [A sg.]  
**Iōsēfa** 3/1, 3/7, 4/1, 24/45 [D sg.]  
**Iōsēzis** 24/40, 24/47 [G sg.] of Joses  
**is<sup>1</sup>** 7/12, 11/14, 13/27, 13/29, 17/42, 17/50, 17/54, 17/56,

- 19/39, 20/15, 23/23, 24/44;  
cf. §7.3 [personal pron., m.] he
- eis** 7/2, 19/34, 22/40, 23/13,  
23/14, 25/11 [N pl.]
- im** 7/11, 11/12, 17/56, 19/35,  
19/36, 21/1, 21/7, 22/38,  
23/12, 23/14, 23/15, 25/6,  
28/1 [D pl.]
- imma** 7/4, 7/7, 7/11, 7/12,  
11/16, 12/18, 12/20, 12/21,  
13/27, 13/30, 13/31, 17/49,  
17/50, 19/38, 19/39, 20/5,  
20/7, 22/33, 22/37, 22/38,  
23/23, 23/27, 24/41, 28/11,  
28/16 [D sg.] (see also  
was *imma*, *mib imma* ...,  
*hláuts imma* ...)
- ina** 7/2, 11/15, 12/20, 12/22,  
13/27, 13/28, 17/41, 17/42,  
17/53, 20/6, 21/8, 23/13, 23/14,  
23/16, 23/17, 23/18, 23/19,  
23/20, 23/22, 23/24, 23/25,  
24/36, 24/41, 24/44, 25/1,  
25/6, 25/7, 28/15 [A sg.]  
(see also *ni karist ina* ...)
- ins** 7/1, 8/3, 18/26, 19/33  
[A pl.]
- is<sup>2</sup>** 7/13, 12/20, 12/22, 13/25,  
13/28, 20/8, 23/19, 23/21,  
23/24, 23/26, 23/27, 24/39,  
25/7, 28/4, 28/20 [G sg.]
- izē** 7/6, 10/15, 11/12 [G pl.]
- is<sup>2</sup>** [G sg. of *is<sup>1</sup>* 'he,' q.v.]
- is<sup>1</sup>** 13/31, 22/33, 22/37 [2 sg.  
pres. of *wisan* 'be,' q.v.]
- ist** [3 sg. pres. of *wisan* 'be,' q.v.]
- ita** [personal pron., n.] it  
**ija<sup>2</sup>** 7/4 [N pl.]
- ita** 10/16, 19/36, 24/46  
[A sg.]
- itan** [V] eat (see *sad itan*)
- ip** 2/10, 3/2, 3/7, 3/9, 4/4, 4/9,  
5/5, 5/6, 5/9, 6/8, 6/10, 7/6,  
7/9, 8/3, 8/6, 8/10, 12/17, 13/28,  
13/30, 14/19, 15/21, 15/22,
- 16/12, 16/13, 17/50, 17/56,  
18/24, 18/27, 19/34, 19/39,  
20/6, 20/10, 20/15, 21/3, 21/6,  
22/36, 22/39, 22/40, 23/12,  
23/13, 23/14, 23/15, 23/16,  
23/23, 24/37, 24/44, 24/47,  
26/1, 26/2, 26/3, 26/8, 26/11,  
26/12, 26/13 [cj.] and, but  
(as in "but to continue the  
story")
- Iudais** 22/35 [m. (u/i)] Jew
- Iudais** 3/3 [G sg.]
- Iudaiē** 3/3, 22/33, 22/39,  
23/12, 23/18, 23/26  
[G pl.]
- Iudaium** 22/36, 22/38  
[D pl.]
- iupabrō** 24/38 [adv.] from  
above, from on high
- izái** [D sg. of *si* 'she,' q.v.]
- izē** [G pl. of *is* 'he,' q.v.]
- izō** [G pl. of *si* 'she,' q.v.]
- izōs** [G sg. of *si* 'she,' q.v.]
- izwar** 15/48, 18/26, 18/32, 21/8  
[pronominal adj., 2 pl., m.]  
your, yours
- izwarái** 18/25 [f. D sg.]
- izwaráizōs** 14/20 [f. G sg.]
- izwaramma<sup>1</sup>** 18/25 [n. D  
sg.]
- izwaramma<sup>2</sup>** 21/1 [m. D  
sg.]
- izwarans** 15/44, 15/47 [m.  
A pl.]
- izwaris** 15/45 [m. G sg.]
- izwara** [G pl. of *bu* 'thou,' q.v.]
- izwis<sup>1</sup>** 14/18, 14/20, 15/22, 18/25,  
18/29, 19/33, 19/41, 21/2, 21/5,  
22/39, 25/7 [D pl. of *bu* 'thou,'  
q.v.]
- izwis<sup>2</sup>** 15/44, 15/46, 18/30, 19/40  
[A pl. of *bu* 'thou,' q.v.]
- j<sup>1</sup>** (*saihs tigus*) 9/8, 10/20

- [num., A pl.] sixty
- jabái** 15/46, 15/47, 19/35, 26/1,  
26/2, 26/3 [cj.] if, even if,  
although (see also *untē jabái* ...)
- jah** 1/10, 1/12, 1/13, 2/1, 2/2,  
2/3, 2/4, 2/5, 2/7, 2/8, 2/9, 2/11,  
2/12, 2/13, 2/14, 3/1, 3/2, 3/4,  
3/5, 3/7, 3/8, 3/9, 3/10, 4/1, 4/2,  
4/3, 4/5, 4/6, 4/7, 4/8, 4/9, 4/11,  
5/1, 5/2, 5/3, 5/4, 5/5, 5/6, 5/7,  
5/9, 6/1, 6/2, 6/3, 6/4, 6/5, 6/6,  
6/7, 6/8, 6/9, 6/11, 7/1, 7/2, 7/3,  
7/6, 7/7, 7/8, 7/10, 7/11, 7/12,  
7/13, 8/1, 8/2, 8/3, 8/4, 8/5, 8/7,  
8/8, 8/9, 8/10, 8/11, 8/12, 8/13,  
9/4, 9/5, 9/6, 9/7, 9/8, 10/15,  
10/16, 10/17, 10/18, 10/19,  
10/20, 11/12, 11/13, 11/14,  
11/15, 11/16, 12/18, 12/20,  
12/21, 12/22, 12/23, 12/24,  
13/25, 13/26, 13/27, 13/28,  
13/29, 13/31, 13/32, 14/18,  
14/19, 14/20, 15/43, 15/44,  
15/45, 15/46, 15/47, 16/12,  
16/13, 16/14, 16/15, 16/16,  
17/41, 17/42, 17/50, 17/51,  
17/52, 17/53, 17/54, 17/55,  
17/56, 18/24, 18/25, 18/26,  
18/28, 18/30, 19/33, 19/35,  
19/36, 19/37, 19/38, 19/39,  
20/5, 20/9, 20/11, 20/13,  
21/2, 21/4, 21/5, 21/6,  
22/33, 22/35, 22/37, 22/38,  
23/16, 23/17, 23/18, 23/19,  
23/20, 23/21, 23/22, 23/23,  
23/24, 23/25, 23/26, 23/27,  
23/28, 24/33, 24/34, 24/35,  
24/36, 24/38, 24/40, 24/41,  
24/42, 24/43, 24/44, 24/45,  
24/47, 25/1, 25/2, 25/3, 25/4,  
25/5, 25/7, 25/8, 25/10, 25/11,  
26/1, 26/2, 26/3, 26/9, 26/12,  
26/13, 27/6, 28/1, 28/2, 28/8,  
28/13, 28/15, 28/18, 28/19,  
28/20 [cj.] and, also (see  
also *jas-sáub*)
- jáinám** [D pl. of *jáins* 'that,  
yon,' q.v.]
- jáinar** 2/2, 2/3, 2/8, 3/9, 4/2,  
5/2, 8/5, 11/13 [adv.] yon-  
der, there
- jáind** 5/4 [adv.] thither
- jáindrē** 5/9 [adv.] thither
- jáins** cf. §11.1 [demonstrative  
pron.] that, you
- jáinám** 5/1, 6/4 [m. D pl.]
- jáinata** 11/14 [n. A sg.]
- jáinis** 11/15 [n. G sg.]
- jas-sáub** (= *jah* + *sáub*) 27/19  
[m. A sg.] and sacrifice
- jappē** ... **jappē** 26/8 [cj.]  
either ... or
- jēr** [n. (o)] year
- jērē** 13/29 [G pl.]
- jērē habandō** 3/5; cf. §3.4 years  
old
- jōta** 14/18 [m. (n)] jot, iota  
(from Gk. *iōta*)
- ju** 12/19, 12/21, 27/6 [adv.]  
now, already
- juggaláups** [m. (d)] young man
- juggaláup** 25/5 [A sg.]
- jūhiza** 11/12, 11/13 [adj., m.,  
comparative of *juggs*] younger
- jus** [N pl. of *bu* 'thou,' q.v.]
- juþan** 24/42, 24/44 [adv.]  
already, now
- Kafarnaum** 8/4, 19/33 [indeclin-  
able] Capharnaum (Capernaum)
- kalkjō\*** (*\*kalki\**) [f.] harlot
- kalkjōm** 13/30 [D pl.]
- kann** [1 sg. pres. or 3 sg. pres. of  
*kunnan*, 'know, be acquainted  
with,' q.v.]
- kara** [f. (a)] care, anxiety, con-  
cern (see *ni kara* ..., *ni karist* ...)
- karist** (= *kara* + *ist*) it concerns

(see *ni karist* ...)  
 karkara [f. (w)] prison (from Lat. *carcer*)  
 karkarái 7/2, 8/1 [D sg.]  
 káuptjan cf. §17.1 buffet  
 kiusan cf. §4.2-3 [IIa] choose  
 klismjandei 26/1 [pres. part., f., of *klismjan*, il tinkling  
 klismō 26/1 [f. (n)] cymbal  
 kniu\* cf. §3.3 [m. (wō)] knee  
 kniwa [A pl.] (see *lagjandans kniwa*)  
 kniwam 3/9 [D pl.]  
 kukjan [i: + D] kiss  
 kukida 12/20 [3 sg. pret.]  
 kuni cf. §3.1 [n. (jō)] race, generation, lineage  
 kuni 5/7 [Voc. sg.]  
 kunjis seinis 28/5 [noun phr.] (for priests) of his lineage  
 kunnan [pret. pres.] know, be acquainted with  
 kann 16/14, 16/15 [1 sg. pres.]  
 kann 16/15 [3 sg. pres.]  
 kunnun 26/9 [1 pl. pres.]  
 kunnun 16/14 [3 pl. pres.]  
 kunþi<sup>2</sup> 26/8 [n. (jō)] knowledge  
 kunþi<sup>2</sup> 26/2 [A sg.]  
 kunþja 4/11 [D sg.]  
 Kweinaius [m.] a Cyrenian  
 Kweinaiu 23/21 [A sg.]

† (*brins tiguns*) 9/8, 10/20 [num., A pl.] thirty  
 lag [3 sg. pret. of *ligan* 'lie, recline,' q.v.]  
 lagjan [i] lay, lay down, set, place  
 lagja 16/15 [1 sg. pres.]  
 lagjip 16/11 [3 sg. pres.]  
 lagjandans kniwa 23/19 [participial phr.] laying knees (i.e., kneeling)

láiks [m. (d)] dance, dancing  
 láikins 13/25 [A pl.]  
 láis cf. §16.2 (I) know  
 láisareis [m. (jō)] teacher, master  
 láisari<sup>1</sup> 17/49 [A sg.]  
 láisari<sup>2</sup> 19/38 [Voc. sg.]  
 láisarjam 4/4, 4/6 [D pl.]  
 láiseins cf. §9.1 [f.] doctrine  
 láisjan [i] teach  
 láisjái 14/19 [3 sg. pres. opt.]  
 láistjan [i] follow  
 láisteip 19/38 [3 sg. pres.]  
 láistidēun 24/41 [3 pl. pret.]  
 lamb [n. (o)] lamb, sheep  
 lamba<sup>1</sup> 16/12 [N pl.]  
 lamba<sup>2</sup> 16/11, 16/12, 16/15, 16/16 [A pl.]  
 lambam 16/12 [D pl.]  
 lambē [G pl.] (see *ni karist* ...)  
 land [n. (o)] land, country  
 land 11/13 [A sg.]  
 láun [n. (o)] reward, wage  
 láun 21/1 [A sg.]  
 láusjan [i] free, deliver  
 láusei 1/13 [2 sg. imper.]  
 leik<sup>1</sup> 18/25 [n. (o)] body, flesh  
 leik<sup>2</sup> 7/13, 24/45, 26/3 [A sg.]  
 leika<sup>1</sup> 3/10 [N pl.]  
 leika<sup>2</sup> 18/25 [D sg.]  
 leikis 24/43 [G sg.]  
 lein [n. (o)] linen  
 lein 24/46 [A sg.]  
 leina 24/46 [D sg.]  
 leitil galáubjandans 18/30 [participial phr.] of little faith  
 leitils cf. §18.1 [(o)] little  
 leitil 20/7 [A sg.] (see also *leitil galáubjandans*)  
 létan cf. §6.1 [VIIb] let, let

out, leave, suffer, let be  
 lafiōt 6/8 [3 sg. pret.]  
 lét 24/36 [2 sg. imper.]  
 létands stibna mikila 24/37 [participial phr.] uttering a great cry  
 libáins [f. (d)] life  
 libánáis 10/19 [G sg.]  
 liban [iii] live  
 libáip 25/11 [3 sg. pres.]  
 libands 11/13 [pres. part., m., of *liban*] living  
 ligan [V] lie, recline  
 lag 8/9 [3 sg. pret.]  
 lima (see *aitōē* ...)  
 lisan [V] gather  
 lisand 18/26 [3 sg. pres.]  
 liubōstōn p. xvii [f. D sg. of superlative of *liubs*] dearest  
 liuhap [n. (o)] light  
 liuhap 3/2 [A sg.]  
 liuta [m. (n)] hypocrite  
 liutans 21/2, 21/5 [N pl.]  
 liupareis [m. (jō)] singer  
 liuparjans 2/8 [A pl.]  
 lustus [m. (u)] desire, lust  
 lustjus 10/19 [N pl.]

magan\* cf. §16.2 [pret. pres.] be able  
 mag 18/24, 18/27 [3 sg. pres.]  
 magi 19/39 [3 sg. pres. opt.]  
 magup 18/24 [2 pl. pres.]  
 Magdalēnē<sup>1</sup> 24/40, 24/47, 25/1 [f.] Magdalene  
 Magdalēnē<sup>2</sup> 25/9 [D sg.]  
 magula 20/9 [m. (n)] little boy  
 magus [m. (w)] boy  
 magiwē 13/26 [G pl.]  
 mahts 1/13 [f. (d)] power, virtue, miracle  
 maht 19/39 [A sg.]

máis 18/25, 18/26, 18/30, 23/14 [adv.] more, rather  
 máists 19/34 [adj., m. (o/n) (strong)] greatest, chief  
 máista 26/13 [m. N sg. (weak)]  
 máipms [m. (o)] gift  
 máipms 2/13, 2/14 [A pl.]  
 mammōna [(n)] mammon, wealth (from Aramaic *māmōnā* via Gk.)  
 mammōnin 18/24 [D sg.]  
 manag 20/10; cf. §18.1 [n. (o)] much, many, great  
 managa 9/5 [f. A sg.]  
 managaim 20/9 [m. D pl.]  
 managans 11/13 [m. A pl.]  
 managōs 24/41 [f. N pl.]  
 managei 8/8; cf. §8.1 [f. (n)] multitude  
 manageim 8/1 [D pl.]  
 managein 23/15 [D sg.]  
 manageins<sup>1</sup> 8/11, 17/42 [N pl.]  
 manageins<sup>2</sup> 20/5, 28/9 [G sg.]  
 managizō<sup>1</sup> 14/20 [n., comparative of *manag*] greater, more  
 managizō<sup>2</sup> 15/47 [A sg.]  
 managōs [f. N pl. of *manag* 'much, many, great,' q.v.]  
 manasēds (or *ps*) [f. (d)] mankind, the world ("man-seed")  
 manasēdais 27/20, 27/30 [G sg.]  
 manna 8/5, 11/16, 18/24; cf. §8.3 [m. (n)] man  
 mann 8/7, 17/56 [D sg.]  
 mannam 21/2, 21/5 [D pl.]  
 mannē 8/3, 8/13, 11/11, 17/49, 21/1, 23/21, 26/1 [G pl.]  
 mans<sup>1</sup> 8/3, 14/19, 20/10 [A pl.]  
 mans<sup>2</sup> 8/6 [G sg.]



- mannahun** (or *mannhun*)  
25/8 [indef. pron., m.]  
someone (see also  
*ni mannahun*)
- marei** [f. (n)] sea, lake
- marein** 8/2 [D sg.]
- Maria** 2/1, 2/2, 4/5, 4/7 [f.]  
Mary (mother of Jesus; see also  
*Marija*)
- Marian** 2/11 [A sg.]
- Mariin** 3/1, 3/7, 4/1 [D sg.]
- Marija** 24/40, 24/47, 25/1 [f.]  
Mary (except the mother of  
Jesus; see also *Maria*)
- Marjin** 25/9 [D sg.]
- mat** [A sg. of *mats* 'food,' q.v.]
- matjan** [i] eat
- matidëdun** 11/16 [3 pl.  
pret.]
- matjaina** 20/5 [3 pl. pres.  
opt.]
- matjâip** 18/25 [2 pl. pres.  
opt.]
- matjam** 18/31 [1 pl. pres.]
- matjandans** 12/23 [pres. part.,  
m., of *matjan*] eating
- matjandam** 20/13 [N pl.]
- mats** [m. (ð)] food
- mat** 17/55 [A sg.]
- máujös** [G sg. of *mawi* 'maiden,'  
q.v.]
- maürgins** [m. (o)] morning
- maürgin** 2/11, 25/9 [D sg.]
- maurnan** [iii] be anxious
- maurnáip** 18/25, 18/31 [2  
pl. imper.]
- maurnands** 18/27 [pres. part.,  
m., of *maurnan*] being anxious
- maurþr** [n. (o)] murder
- maurþris** 3/6 [G sg.]
- maurþrjan** [i] murder, kill
- maurþreip** 15/21 [3 sg. pres.]
- maurþris** 15/21 [2 sg.]
- mawi** cf. §6.3 [f. (ja)] maiden
- máujös** 17/51 [G sg.]
- mawi** 17/54 [Voc. sg.]
- mein<sup>1</sup>** 13/31 [possessive, n.]
- my, mine
- mein<sup>2</sup>** 26/3 [n. A sg.]
- meina<sup>1</sup>** 16/14 [n. N pl.]
- meina<sup>2</sup>** 16/14 [n. A pl.]
- meina<sup>3</sup>** 16/15 [f. A sg.]
- meina<sup>4</sup>** 22/36 [f. N sg.]
- meinái<sup>1</sup>** 22/36 [m. N pl.]
- meinái<sup>2</sup>** p. xvii [f. D sg.]
- meinám** 13/29 [m. D pl.]
- meinázös** 16/16, 22/37  
[f. G sg.]
- meinamma<sup>1</sup>** 12/18 [m. D sg.]
- meinamma<sup>2</sup>** 19/37, 19/39,  
19/41 [n. D sg.]
- meinis** 12/17 [m. G sg.]
- meinös** 26/3 [f. A pl.]
- meins** 12/24, 24/34 [m.  
N sg.]
- mënöpös** cf. §15.1 month
- mërrjands** 5/1, 6/1, 8/1 [pres.  
part., m., of *mërrjan*, i] preach-  
ing
- midjis\*** [adj., m. (jo)] middle
- midjám** 19/36 [D pl.]
- mik** [A sg. of *ik* 'I,' q.v.]
- mikils** 14/19, 25/4; cf. §18.1  
[m. (o)] great
- mikila** [f. A sg.] (see *lë-  
tands stibna* ...)
- mikilái** 24/34 [f. D sg.]
- minnists** [adj., m. (o/n)] (strong)]  
least, smallest
- minnista** 14/19 [m. N sg.  
(weak)]
- minnistönö** 14/19 [f. G pl.]
- minniza** [(n)] less, smaller
- minnizins** 24/40 [m. G sg.]
- mis** [D sg. of *ik* 'I,' q.v.]
- missö** 19/33, 19/34, 25/3; cf.  
§19.2a [adv.] each other, one

- another, reciprocally
- mitön** [ii] think, ponder, con-  
sider
- mitöda** 26/11 [1 sg. pret.]
- mitödëdub** 19/33 [2 pl.  
pret.]
- mitöp** 26/5 [3 sg. pres.]
- miþ** 3/1, 3/2, 3/7, 4/1, 4/6, 6/6,  
8/2, 8/8, 10/16, 13/29, 13/30,  
13/31, 19/33, 23/23, 23/27,  
23/28, 27/27, 27/30 [prep., +  
D] with, among
- miþ imma wisandam** 25/10  
[participial phr.] who had been  
with him
- miþfaginön** [ii] rejoice with
- miþfaginöp** 26/6 [3 sg.  
pres.]
- miþgaggan** [VII] accompany
- miþiddjëdun** 24/41 [3 pl.  
pret.]
- miþsatjan** [i] remove
- miþsatjäu** 26/2 [1 sg. pres.  
opt.]
- miþþanei** 9/4, 17/42, 28/4  
[cj.] while, when
- mizdö** [f. (n)] reward
- mizdön<sup>1</sup>** 19/41 [D sg.]
- mizdön<sup>2</sup>** 21/2, 21/5 [A sg.]
- mizdönö** 15/46 [G pl.]
- mödags** 13/28, 15/22 [(o)]  
angry
- mötareis** [m. (jo)] publican
- mötarijös** 5/4, 15/47 [N pl.]
- munan** cf. §16.2 think
- mundön sis** [ii] note, mark
- mundöda sis** 7/6 [3 sg.  
pret.]
- nads\*** [?m. ?(o)] viper, adder
- nadrë** 5/7 [G pl.]
- nahtamats** [m. (ð)] supper
- nahtamat** 7/7 [A sg.]
- nam** [3 sg. pret. of *niman* 'take,  
accept, receive,' q.v.]
- namö<sup>1</sup>** 1/9, 17/41; cf. §8.1  
[n. (n)] name
- namin** 8/12, 19/37, 19/38,  
19/39, 19/41 [D sg.]
- namö<sup>2</sup>** 28/20 [A sg.]
- namuh** (= *nam* + *uh*) 20/11  
and (he) took
- nasjan** cf. §§7.1, 10.2, 13.1, 14.3  
[i] save
- nasjands** 27/10 [pres. part., m.,  
of *nasjan*] savior
- naúh** [adv.] yet, still
- naúh ni** 5/8 [adv.] not yet
- naúhþan** (= *naúh* + *þan*) 17/49  
[adv.] (then) yet, still
- naúhþanuh** (= *naúh* + *þan* + *uh*)  
12/20 [adv.] yet, and  
(then) yet, still, and still
- náus** cf. §9.1 corpse
- Nazaraip** [indeclinable] Naza-  
reth
- Nazaraip** 4/11, 6/4, 6/11  
[D sg.]
- Nazaraius** [m. (u)] Nazarene
- Nazöriau** 25/6 [A sg.]
- në** 22/40 [adv.] not, no, nay
- nëþ** 13/25 [adv.] near
- nëlvundja** [m. (n)] neighbor
- nëlvundjan** 15/43 [A sg.]
- nëmi** [3 sg. pret. opt. of *niman*  
'take, accept, receive,' q.v.]
- ni** 1/13, 3/9, 5/5, 6/8, 7/4, 7/5,  
7/10, 9/5, 9/6, 9/7, 10/17,  
11/13, 11/16, 13/28, 14/17,  
14/18, 14/20, 15/21, 16/12,  
16/16, 17/49, 17/50, 17/51,  
17/52, 17/56, 18/24, 18/25,  
18/26, 18/31, 19/37, 19/38,  
19/39, 19/41, 20/7, 20/12,  
21/1, 21/2, 21/3, 21/5, 21/7,  
21/8, 22/36, 22/38, 23/23,  
25/6, 25/8, 25/11, 26/1, 26/2,  
26/3, 26/4, 26/5, 26/6, 27/12,

28/1, 28/16 [adv.] not  
(see also *nih*, *nist*, *nist saei*, *niu*,  
*panaseips ni*)  
*ni áiw* (or *áiw ni*) 13/29, 26/8  
[adv. phr.] never  
*ni Ivanhun* 13/29 [adv. phr.]  
never  
*ni kara was Iēsu* 6/10 [+ G]  
Jesus had no concern for  
*ni karist ina pizē lambē* 16/13  
he has no care for the sheep  
*ni mannahun* 19/39; cf. §19.2e  
no one  
*ni sōkeip sein áin* 26/5 [verb  
phr.] is not self-seeking  
*ni waht bōtōs mis táujáu* 26/3  
I do myself nothing of advantage  
(i.e., I gain nothing)  
*nibái* 14/20 [cj.] unless, except  
*nih*<sup>1</sup> (= *ni* + *h*) 18/25, 18/29,  
26/5, 27/13 [cj.] and not,  
nor, not even  
*nih*<sup>2</sup> ... *nih* 18/26, 18/28 [cj.]  
neither ... nor  
*niman* cf. §8.4 [IV] take,  
accept, receive  
*nam* 23/23 [3 sg. pret.]  
(see also *namuh*)  
*nēmi* 23/21, 23/24 [3 sg.  
pret. opt.]  
*nimái* 20/7 [3 sg. pres. opt.]  
*nimand* 10/16 [3 pl. pres.]  
*nimands* 19/36 [pres. part., m.,  
of *niman*] taking, accepting,  
receiving  
*nist* (= *ni* + *ist*) 16/12, 19/40,  
22/36, 25/6 is not  
*nist saei* 27/1 there is none who  
*niu* (= *ni* + *u*) 15/46, 15/47,  
18/25, 18/26 [interrog. adv.]  
not? (presupposes positive an-  
swer)  
*niu aúftō* 5/5 [cj.] whether  
*niuklahs* 26/11; cf. §26.1g

[m. (o)] childish  
*niunda* [num., (n)] ninth  
*niundōn*<sup>1</sup> 24/33 [f. A sg.]  
*niundōn*<sup>2</sup> 24/34 [f. D sg.]  
*nu* 14/19, 15/48, 18/31, 21/2,  
21/8, 22/36, 22/39, 23/12,  
26/12, 26/13, 27/22 [adv.]  
now, so, therefore  
*nuh* (= *nu* + *h*) 22/22 [interrog.  
adv.] now? so? well?  
*nuta* [m. (n)] catcher  
*nutans* 8/3 [N pl.]  
  
*ōgan*\* [pret. pres.] be afraid  
*ōgs* 28/16 [2 sg. imper.]  
*ōhtēdun* 25/8 [3 pl. pret.]

*Paītrus* [m.] Peter  
*Paītrás* 25/7 [D sg.]  
*Paītráus* 20/8 [G sg.]  
*Paītru* 17/51 [A sg.]  
*paraskaiwē* 24/42 Parasceve,  
day before the Sabbath (=  
preparation day)  
*pasxa* [f.] Passover, Pasch  
(from Heb. via Gk.)  
*pasxa* 22/39 [D sg.]  
*paūrpurái* 23/17, 23/20 [D sg.]  
purple (from Gk. *πορφύρα*)  
*Peilátus* 22/33, 22/35, 22/37,  
22/38, 23/12, 23/14, 23/15,  
24/44 [m. (a)] Pilate  
*Peilátáu* 24/43 [D sg.]  
*plapja*\* [f.] street, square  
*plapjō* 21/5 [G pl.]  
*plinsjan* [i] dance  
*plinsida* 7/7 [3 sg. pret.]  
*praitōriáu*n 23/16 [m.] pre-  
torium (from Lat. via Gk.)  
*praitauria* 22/33 [D sg.]  
*praufēta* 26/8 [n. N pl.]  
prophecy (from Gk. *προφήτεια*)  
*praufētjans* 26/2 [m. A pl.]  
*praufētjan* [i] prophesy (from

Gk.)  
*praufētjam* 26/9 [1 pl. pres.]  
*praufētus* 5/6, 5/9 [m. (u/i)]  
prophet (from Gk.)  
*praufētuns* 14/17 [A pl.]  
  
*qainōndam* 25/10 [pres. part.,  
m. D pl., of *qainōn*, ii] lament-  
ing  
*qam* [3 sg. pret. of *qiman* 'come,  
arrive,' q.v.]  
*qap* [3 sg. pret. of *qipan* 'say,' q.v.]  
*qapuh* (= *qap* + *uh*) 20/5, 22/33,  
and (he) said  
*qēmjáu* [1 sg. pret. opt. of *qiman*  
'come, arrive,' q.v.]  
*qēns* 7/3, 28/18 [f. (i)] wife,  
woman  
*qēn* 7/5 [A sg.]  
*qēnai* p. xvii [D sg.]  
*qēpun* [3 pl. pret. of *qipan* 'say,'  
q.v.]  
*qimáiu* (= *qimái* + *u*) 24/36  
whether (he) will come  
*qiman* cf. §5.1 [IVa] come,  
arrive  
*qam*<sup>1</sup> 14/17, 22/37 [1 sg. pret.]  
*qam*<sup>2</sup> 2/4, 3/7, 5/9, 6/4, 6/11, 8/1,  
12/20, 13/27, 13/30, 17/41,  
19/33, 27/8 [3 sg.  
pret.]  
*qēmjáu* 14/17 [1 sg. pret.  
opt.]  
*qēmun* 2/1, 2/10, 2/12, 5/2,  
6/2, 8/11, 9/4 [3 pl. pret.]  
*qimái* 1/10 [3 sg. pres. opt.]  
(see also *qimáiu*)  
*qimip* 10/15, 10/17, 14/20,  
26/10 [3 sg. pres.]  
*qimands* 8/10, 12/17, 13/25,  
17/51, 24/43 [pres. part., m.,  
of *qiman*] coming, arriving  
*qimandan* 16/12, 23/21  
[A sg.]

*qinō* [f. (n)] woman  
*qinōns* 24/40 [N pl.]  
*qipan*<sup>1</sup> cf. §5.1 [Va] say,  
speak, name, tell, call  
*qap* 2/5, 3/7, 4/7, 4/9, 5/7,  
5/9, 6/3, 6/7, 7/4, 8/6,  
11/12, 12/17, 12/21, 12/22,  
13/27, 13/29, 13/31, 17/52,  
19/35, 19/36, 19/39, 20/6,  
20/8, 20/10, 20/12, 22/37  
22/38, 23/12, 23/14, 24/35  
25/6, 25/7, 27/28, 28/15  
[3 sg. pret.] (see also *qa-  
puh*)  
*qēpun* 8/8, 22/34, 24/35,  
25/3, 25/8 [3 pl. pret.]  
*qip* 6/7 [2 sg. imper.]  
*qipa* 12/18, 14/18, 14/20,  
15/22, 15/44, 18/25,  
19/41, 21/2, 21/5 [1 sg.  
pres.] (see also *qipuh*)  
*qipeina* (= *qēpeina*) 17/56  
[3 pl. pret. opt.]  
*qipis* 22/34, 22/37 [2 sg.  
pres.]  
*qipip*<sup>1</sup> 15/22, 23/12 [3 sg.  
pres.]  
*qipip*<sup>2</sup> [2 pl. imper.] (see  
*qipiduh*)  
*qipán*<sup>2</sup> 15/21, 15/43 [past part.,  
n., of *qipán*]<sup>1</sup> said  
*qipánō* 23/28 [A sg.]  
*qipands* 17/49, 17/50, 17/54,  
19/38, 22/38, 24/34, 24/36  
[pres. part., m., of *qipán*]  
saying  
*qipandans* 18/31, 22/40  
[N pl.]  
*qipiduh* (= *qipip*<sup>2</sup> + *uh*) 25/7  
and tell  
*qipuh* (= *qipa* + *uh*) 18/29 and  
I say  
*qumans* 19/33 [past part., m.,  
of *qiman*] come, arrived

r' (*taihuntēhund*) 9/8, 10/20 [num., A pl.] a hundred  
 ragineis 24/43 [m. (jo)] coun-  
 selor  
 rahnijs 23/28 [past part., m., of  
*rahņjan*, i] counted, reckoned  
 rahtis 9/4 [adv.] indeed  
 rahtōs waurkeiþ 6/3 [verb phr.]  
 make straight!  
 raka 15/22 (abusive epithet,  
 'fool,' from Aramaic via Gk.)  
 raþþō [f. (n)] number, account  
 raþþōn 20/10 [D sg.]  
 ráus [n. (o)] reed  
 ráus 24/36 [A sg.]  
 ráusa 23/19 [D sg.]  
 razda [f. (ā)] tongue, language  
 razdōm 26/1 [D pl.]  
 razdōs 26/8 [N pl.]  
 razn [n. (o)] house  
 razn 13/25 [A sg.]  
 reirō 25/8 [f. (n)] trembling  
 rignjan [i] rain  
 rigneiþ 15/45 [3 sg. pres.]  
 riqis 24/33 [n. (o)] darkness  
 rōdjan cf. §8.4 [i] speak  
 rōdida 26/11 [1 sg. pret.]  
 rōdjáu 26/1 [1 sg. pres.  
 opt.]  
 rōdjands 8/1 [pres. part., m., of  
*rōdjan*] speaking  
 rōdjandin 17/49 [D sg.]  
 Rufus [i(u)] Rufus  
 Rufáus 23/21 [G sg.]  
 rūna [f. (ā)] mystery, secret,  
 counsel  
 rūnōs 26/2 [A pl.]  
 sa<sup>1</sup> 2/5, 2/9, 5/5, 5/9, 6/9, 7/8,  
 9/3, 10/14, 11/12, 11/13, 12/21,  
 12/22, 12/24, 13/25, 13/30,  
 16/11, 16/12, 16/13, 16/14,  
 22/40, 23/26, 24/39, 25/4,  
 28/16; cf. §2.2-3 [definite

article, m.] the  
 þái<sup>1</sup> 2/8, 2/10, 2/14, 4/3,  
 4/5, 9/7, 15/46, 21/2, 21/5,  
 21/7 [N pl.]  
 þáim<sup>2</sup> 2/5, 2/9, 3/2, 4/6,  
 8/8, 15/21, 15/44, 20/11,  
 20/13, 25/10 [D pl.]  
 þamma<sup>3</sup> 2/5, 6/7, 8/7, 20/10,  
 22/36, 24/45 [D sg.]  
 þana 1/11, 2/10, 12/23,  
 13/27, 13/30, 17/49, 17/51,  
 19/37, 22/39, 22/40, 23/15,  
 25/3, 25/6 [A sg.]  
 þans 2/14, 8/3, 15/44,  
 15/46, 15/47, 19/35, 20/10,  
 20/11 [A pl.]  
 sa<sup>2</sup> 2/7, 2/14, 5/9, 6/3, 15/48,  
 18/26, 18/32, 27/28; cf. §2.2-3  
 [demonstrative (or personal)  
 pron., m.] this, that, he (she,  
 it) (see also *sah*, *sahvazuh saei*)  
 þái<sup>2</sup> 10/15, 10/16, 10/18,  
 10/19, 10/20, 20/5 [N pl.]  
 þáim<sup>2</sup> 1/12, 5/7, 18/26,  
 20/7, 21/8 [D pl.]  
 þamma<sup>2</sup> 8/6, 21/1, 21/6,  
 22/37, 22/38 [D sg.]  
 þis<sup>2</sup> 15/45, 27/8 [G sg.]  
 þizē<sup>2</sup> 2/13, 14/20, 18/29,  
 20/8, 20/11, 24/35 [G pl.]  
 þizei<sup>2</sup> 2/10, 16/12, 17/41  
 [G sg.]  
 sabbatō 24/42, 25/9 [m., inde-  
 clinable] Sabbath (see also  
*fruma sabbatō*)  
 sad itan 11/16 [verb phr.]  
 eat one's fill  
 Saddukaieis 5/4 [m. pl.] Sad-  
 ducees  
 sads\* (or -bs\*) [adj., m. (o)]  
 satisfied  
 sadái 20/12 [m. N pl.]  
 saei (= sa<sup>2</sup> + ei) 13/30, 14/19,  
 15/21, 15/22, 16/12, 19/37,

19/38, 19/39, 19/40, 19/41,  
 20/9, 21/4, 21/6, 22/37, 24/42,  
 24/43, 27/29; cf. §14.1 [rela-  
 tive pron., m.] (he) who, which,  
 that (corresponding [f.] is *sōei*,  
 [n.] is *batei*. See also *þishvazuh*  
*saei*, *nist saei*, *sahvazuh saei*)  
 þáiei 10/16, 10/20 [N pl.]  
 saggws [m. (i)] song, music  
 saggwins 13/25 [A pl.]  
 sah (= sa<sup>2</sup> + h) 14/19, 17/41,  
 22/40; cf. §14.2 [emphatic  
 demonstrative pron., m.] he  
 (she, it) especially  
 sahvazuh saei (= sa<sup>2</sup> + hvazuh saei)  
 19/37; cf. §19.2d [indef.  
 pron., m.] whosoever  
 saí (?sai) 2/4, 2/6, 2/7, 4/8, 5/9,  
 6/5, 8/7, 8/8, 9/3, 13/29, 17/41,  
 24/35, 25/6, 27/28 [interjec-  
 tion] lo!  
 saian (or *saijan*) cf. §6.1 [VIIb]  
 sow  
 saida 10/15 [3 sg. pass.  
 pres.]  
 saianð 18/26 [3 pl. pres.]  
 saijþ 10/14 [3 sg. pres.]  
 saísō 9/4 [3 sg. pret.]  
 saianans 10/16, 10/18, 10/20  
 [past part., m. N pl., of *saian*]  
 sown  
 saians (or *saijands*) 9/3, 10/14  
 [pres. part., m., of *saian*] sower  
 safhstō 24/33 [num., f.] sixth  
 saifvan 21/1; cf. §5.1 [Vb]  
 see  
 saifvam 24/36, 26/12 [1 pl.  
 pres.]  
 saifviþ 21/4, 21/6 [3 sg.  
 pres.]  
 sēlvum 19/38 [1 pl. pret.]  
 sēlvun 24/47 [3 pl. pret.]  
 saifvans 5/9 [past part., m., of  
*saifvan*] seen  
 saifvandeins 24/40 [f. N pl.]  
 saijand (see *saian*)  
 saijands (see *saiands*)  
 saijþ [3 sg. pres. of *saian* 'sow,'  
 q.v.]  
 saír 3/9 [n. (o)] sorrow  
 saíwala<sup>1</sup> 18/25 [f. (ā)] soul,  
 life, spirit  
 saíwala<sup>2</sup> 16/11, 16/15  
 [A sg.]  
 saíwalái 18/25 [D sg.]  
 sakan cf. §5.1 [VI: + D] rebuke  
 sök 5/7 [3 sg. pret.]  
 sakans 6/8 [past part., m., of  
*sakan*] rebuked  
 saibōn cf. §§7.1, 10.2, 12.1,  
 14.3, 21.1 [i] anoint  
 saljan 28/7 [i] make an offer-  
 ing  
 Salōme 24/40, 25/1 [f.] Sal-  
 ome  
 sama [adj., n. (n)] same  
 samō 15/46, 15/47 [A sg.]  
 samaleikō 10/16, 20/11 [adv.]  
 in like manner, likewise  
 samana 11/13, 27/4 [adv.]  
 together  
 samō [A sg. of *sama* 'same,' q.v.]  
 sandjandan 19/37 [pres. part.,  
 m. A sg., of *sandjan*, i] sending  
 Satanas 10/15 Satan  
 Saúlaumōn 18/29 Solomon  
 saúrga [f. (ā)] sorrow, care  
 saúrgōs 10/19 [N pl.]  
 saúrgan [iii] be concerned, be  
 anxious  
 saúrgáþ 18/28 [2 pl. pres.]  
 saúps\* [m. (i)] sacrifice  
 saúp [A sg.] (see *jas-saúp*)  
 sēlvum [1 pl. pret. of *saifvan*  
 'see,' q.v.]  
 sēlvun [3 pl. pret. of *saifvan* 'see,'  
 q.v.]  
 sei (shortened form of *sōei*)

11/12, 27/24 [relative pron., f.] (she) who, which  
**Seimōn** [m.] Simon  
**Seimōna** 23/21 [A sg.]  
**Seimōnis** (or *-nāus*) 8/9, 20/8 [G sg.]  
**Seimōnu** 8/2 [A sg.]  
**sein** [possessive, n. (referring to the subject of its own clause)] its, its own  
**sein** (or *seinata*) 11/12, 11/13 [A sg.] (see also *ni sōkeip*...)  
**seina**<sup>1</sup> 15/45 [possessive, f. (referring to the subject of its own clause)] her, her own  
**seina**<sup>2</sup> 16/11, 21/5 [A sg.]  
**seinái** 19/41, 21/7 [D sg.]  
**seináizōs** [G sg.] (see *hāipjōs seináizōs*)  
**seins**\* [possessive, m. (referring to the subject of its own clause)] his, his own  
**seinám** 12/22, 20/12 [D pl.]  
**seináizē** 28/3 [G pl.]  
**seina** 21/2 [N pl.]  
**seinamma** 9/3, 12/20, 15/22, 18/29 [D sg.]  
**seinana** 17/41, 18/27 [A sg.]  
**seinis** [G sg.] (see *kunjis seinis*)  
**sēls** 26/4 [m. (i/jo)] kind, good  
**si** 7/6, 7/9; cf. §7.3 [personal pron., f.] she  
**ija**<sup>1</sup> 7/3, 7/8 [A sg.]  
**ijōs** 7/10, 25/8 [A pl.]  
**izái** 7/10, 7/12, 17/55, 25/11 [D sg.]  
**izō** 7/11 [G pl.]  
**izōs** 7/7, 17/54, 17/55, 17/56 [G sg.]

**sibakpaneí** (see *aiļōē*...)  
**sibun** 25/9 [num.] seven  
**sijái** [3 sg. pres. opt. of *wisan*] 'be,' q.v.]  
**sijáima** [1 pl. pres. opt. of *wisan*] 'be,' q.v.]  
**sijáip** [2 pl. pres. opt. of *wisan*] 'be,' q.v.]  
**sijup** [2 pl. pres. of *wisan*] 'be,' q.v.]  
**sik** 27/17; cf. §7.3 [general reflexive pron., A] (see also *gahaftjan sik, gawasjan sik, id-reigōn sik, skaman sik*)  
**sis** 10/17, 12/17, 19/34, 25/3, 25/8 [D] (see also *mundōn sis*)  
**silba** 20/6, 24/43, 27/15 [m.] himself  
**silbin** 22/34 [D sg.]  
**sildaleikjan** [i] wonder, marvel  
**sildaleikida** 24/44 [3 sg. pres.]  
**sind** [3 pl. pres. of *wisan*] 'be,' q.v.]  
**sineigs** cf. §18.1 old  
**sinista** cf. §18.1 [superlative of *sineigs*, q.v.]  
**sinteinō** 13/31 [adv.] always  
**sinteins** [adj., m. (o)] daily  
**sinteinan** 1/11 [A sg.]  
**sipōneis** [m. (jo)] disciple  
**sipōnjam** 20/12, 25/7 [D pl.]  
**sipōnjē** 20/8 [G pl.]  
**sipōnjōs** 5/2, 6/2, 7/13 [N pl.]  
**sis** [D of *sik*, general reflexive pron., q.v.]  
**sitands** 19/35 [pres. part., m., of *sitan*, V] sitting  
**sítandan** 25/5 [A sg.]  
**siukei** [f. (n)] sickness  
**siukeins** 8/12 [A pl.]  
**siuns** [f. (i)] sight, appearance

**siunái** [D sg.] (see *warþ*... in *siunai*)  
**skáidan** cf. §6.1 [VIIa] sever  
**skal** [1 sg. pres. of *skulan*] 'owe, must,' q.v.]  
**skalkinōn** 18/24 [ii] serve  
**skalkinōda** 13/29 [1 sg. pres.]  
**skalks** [m. (o)] servant  
**skalkam** 12/22 [D pl.]  
**skaman sik** [iii] 'be ashamed'  
**skamáida sik** 7/10 [3 sg. pret.]  
**skatts** [m. (o)] a coin, denarius  
**skattē** 20/7 [G pl.]  
**skip** [n. (o)] ship, boat  
**skipam** 8/2 [D pl.]  
**skuggwá** [m. (n)] mirror, glass  
**skuggwan** 26/12 [A sg.]  
**skula** [m. (n)] debtor (see *skula wairþip*)  
**skulam** 1/12 [D pl.]  
**skula wairþip** 15/21, 15/22 is liable  
**skulan**\* cf. §16.2 [pret. pres.] owe, must  
**skal** 16/16 [1 sg. pres.]  
**skulda** 4/10 [1 sg. pret.]  
**skulans** 1/12 [pres. part., m., of *skulan*\*] owing  
**skuld wisan** 7/5, 13/32 [verb phr.] be proper or lawful (impersonal)  
**skulda** [1 sg. pret. of *skulan*\*] 'owe, must,' q.v.]  
**slahan** [VI] strike  
**sļōhun** 23/19 [3 pl. pret.]  
**slawan** [iii] be silent  
**slawáidēdun** 19/34 [3 pl. pret.]  
**sļēpan** cf. §6.1 [VIIa] sleep  
**sļēpiþ** 17/52 [3 sg. pres.]  
**sļōhun** [3 pl. pret. of *slahan*] 'strike,' q.v.]

**smwrna** 23/33 [D sg.] myrrh (from Gk. *μαύρνα*, of Semitic origin)  
**sneipan** [I] cut, reap  
**sneipand** 17/26 [3 pl. pres.]  
**sniwan** cf. §5.3 [Va] hasten  
**snáu** 5/1 [3 sg. pret.]  
**snēwun** 5/4 [3 pl. pret.]  
**sō**<sup>1</sup> 6/3, 7/3, 7/7, 8/8, 8/10, 21/4, 22/35, 22/38, 24/40, 24/47, 25/1; cf. §6.3 [definite article, f.] the  
**þizái**<sup>1</sup> 6/4, 6/6, 6/11, 8/6, 23/15, 23/20, 25/9 [D sg.]  
**þizō**<sup>1</sup> 6/10, 14/19 [G pl.]  
**þizōs**<sup>1</sup> 17/51, 27/19, 27/30 [G sg.]  
**þō**<sup>1</sup> 6/2, 6/10, 8/9, 8/10, 12/22, 27/24 [A sg.]  
**þōs**<sup>1</sup> 6/9, 21/12 [A pl.]  
**þōs**<sup>2</sup> 26/13 [N pl.]  
**sō**<sup>2</sup> 17/42 [demonstrative (or personal) pron., f.] this, that, she (he, it) (see also *sōh*)  
**þizái**<sup>2</sup> p. xvii, 10/20 [D sg.]  
**þizō**<sup>2</sup> 26/13 [G pl.]  
**þizōs**<sup>2</sup> 10/19 [G sg.]  
**þō**<sup>2</sup> 17/52 [A sg.]  
**þōs**<sup>3</sup> 23/34 [A pl.]  
**sōei** (= *sō* + *ei*, spelling varies with *sei*, q.v.) [relative pron., f.] (she) who, which, that  
**þáimei** 24/40 [D pl.]  
**þizáiei** 25/9 [G pl.]  
**þōzei** 24/41 [N pl.]  
**sōh** (= *sō* + *uh*) 25/10; cf. §14.2 [emphatic demonstrative pron., f.] she (he, it) especially  
**sōk** [3 sg. pret. of *sakan*] 'rebuke,' q.v.]  
**sōkjan** cf. §10.2, 12.1, 21.1 [i] seek, argue  
**sōkeip**<sup>1</sup> [3 sg. pres.] (see *ni sōkeip*...)

- sōkeip<sup>2</sup> 25/6 [2 pl. pres.]  
 sōkjái 27/2 [3 sg. pres. opt.]  
 sōkjand 18/32 [3 pl. pret.]  
 spaikulatur [m.] executioner  
 spaikulatur 7/11 [A sg.]  
 spinnan [III] spin  
 spinnand 18/28 [3 pl. pres.]  
 spráutō 12/22, 19/39 [adv.] quickly  
 stáiga [f. (ā)] path  
 stáigōs 6/3 [A pl.]  
 stáinahs cf. §28.7f [adj., (o)] stony, stony (spot)  
 stáinahamma 9/5, 10/16 [D sg.]  
 stáins 25/4 [m. (o)] stone  
 stáin 24/46, 25/3 [A sg.]  
 stáina 6/7, 24/46 [D sg.]  
 stáirō 28/2 [f. (n)] barren woman  
 standands 28/12 [pres. part., m., of *standan*, VI] standing  
 standandans 21/5 [N pl.]  
 staps (or -ds) 23/22, 25/6; cf. §9.1 [m. (i)] place  
 stada 20/10 [D sg.]  
 stap 23/22, 25/6 [A sg.]  
 staua [f. (wā)] judgment, sentence  
 stauái 15/21, 15/22, 27/7 [D sg.]  
 steigan cf. §4.2 [la] ascend  
 stibna<sup>1</sup> 6/3 [f. (ā)] voice  
 stibna<sup>2</sup> [A sg.] (see *lētands stibna*...)  
 stibnái 24/34 [D sg.]  
 stibnōs 16/16, 22/37 [G sg.]  
 stikls [m. (o)] cup  
 stikla 19/41 [D sg.]  
 stiur 12/23, 13/27, 13/30 [m. (o)] calf, steer  
 stōjan cf. §7.1 judge
- striks 14/18 [m.] tittle, bit  
 sum 9/4, 9/7, 9/8 [indef. pron., n. (o)] some, one  
 sumái 24/35 [N pl.]  
 sumamma 11/15 [D sg.]  
 sumana 13/26, 19/38, 23/21 [A sg.]  
 suman 26/9 [adv.] in part (from A sg. of *sum*)  
 sums 11/11, 17/49; cf. §11.1 [indef. pron., m. (o)] a certain one, some, someone  
 sunja 22/38 [f. (ā)] truth  
 sunjái 22/37, 26/6, 27/27 [D sg.] (see also *bi sunjái*)  
 sunjōs 22/37 [G sg.]  
 sunnō [f./n. (n)] sun  
 sunnin 9/6, 25/2 [f. D sg.]  
 sunnōn 15/45 [n. A sg.]  
 suns 8/7, 9/5, 10/15, 10/16, 10/17, 17/55 [adv.] at once, soon  
 sunus 11/13, 12/19, 12/21, 12/24, 13/25, 13/30, 24/39; cf. §9.3 [m. (u)] son  
 sunjus 15/45 [N pl.]  
 sunu 28/19 [A sg.]  
 sununs 11/11 [A pl.]  
 swa 13/29, 14/19, 18/30, 20/9, 24/39 [adv.] so, thus  
 swa filu swē 20/11 as much as  
 swaihrō 8/9 [f. (n)] mother-in-law  
 swaláups cf. §15.4 so great  
 swaleiks cf. §15.4 [adj., n. (o)] such  
 swaleikáizē 19/37 [G pl.]  
 swalt [3 sg. pret. of *swiltan* 'be dying,' q.v.]  
 swamm\* [m.] sponge  
 swam 24/36 [A sg.]  
 swarē 15/22 [adv.] without cause, in vain  
 swaswē (= *swa* + *swē*) 1/12, 5/6,

- 15/48, 16/15, 20/10, 21/2, 21/5, 21/7, 25/7, 26/2, 26/12 [adv.] as, even as, about, just as  
 swē<sup>1</sup> 12/19, 17/42, 18/29, 26/11 [adv.] like, as, approximately  
 swē<sup>2</sup> 1/10 [cj.] as (see also *swa filu swē*)  
 swein [n. (o)] swine, pig  
 sweina<sup>1</sup> 11/16 [N pl.]  
 sweina<sup>2</sup> 11/15 [A pl.]  
 swēs [n. (o)] possessions, property, one's own  
 swēs<sup>1</sup> 11/12, 11/13, 13/30 [A sg.]  
 swēs<sup>2</sup> [adj., (o)] own  
 swēsa 16/12 [n. N pl.]  
 swēsáim 23/20 [f. D pl.]  
 swiltan [III] be dying  
 swalt 17/42 [3 sg. pret.]  
 swnagōgē\* [f.] synagogue (from Gk. *συναγωγή*)  
 swnagōgáis 17/41 [G sg.]  
 swnagōgeis 17/49 [D sg.]  
 tagr [n. (o)] tear  
 tagra 3/9 [N pl.]  
 taíhswa [adj., f. (o)] right  
 taíhswái 26/5 [D sg.]  
 taíhswō 21/3 [f. (n)] right (hand), right (side)  
 taíhswōn 23/27, 28/12 [D sg.]  
 táinjō [f. (n)] basket  
 táinjōns 20/13 [A pl.]  
 tauí cf. §3.3 [n. (jo)] deed, work  
 tōja 3/6 [A pl.]  
 táujan 21/1; cf. §17.1 [i] do, make (see also *patei habáida*...)  
 táujáis 21/2 [2 sg. pres. opt.]  
 táujáip [2 pl. pres. opt.] (see *wála táujáip*)
- táujand 15/46, 15/47, 21/2 [3 pl. pres.]  
 táujáu 23/12 [1 sg. pres. opt.] (see also *ni wáitr*...)  
 táujip 14/19, 15/47, 19/39, 21/3 [3 sg. pres.]  
 táujandan 21/3 [pres. part., m. D sg., of *táujan*] doing, making  
 tigus\* [num.] decade, ten  
 tigus [A pl.] (see *fid-wōr*...)  
 tiuhan cf. §4.2 [IIb] lead  
 tōja [A pl. of *tauí* 'deed,' q.v.]  
 tuggō cf. §8.1 [f. (n)] tongue  
 tuggōnō 8/12 [G pl.]  
 twa cf. §20.1 [num., n. pl.] two  
 twa 3/5, 24/38 [n. A pl.]  
 twáim 18/24 [m. D pl.]  
 twans 11/11, 23/27 [m. A pl.]  
 twáim hundam skattē [adj. phr.] for (= costing) two hundred denarii  
 twalibē [G pl. of *twalif* 'twelve,' q.v.]  
 twalibwintrus 4/1 [compound adj., m. (u)] twelve years old  
 twalif (or -ib) 19/35 [num.] twelve  
 twalibē 17/42 [G pl.]  
 twans [m. A pl. of *twa* 'two,' q.v.]  
 pagkjan cf. §17.2 think  
 pái<sup>1</sup> 2/8, 2/10, 2/14, 4/3, 4/5, 9/7, 15/46, 21/2, 21/5, 21/7 [m. N pl. of *sa* 'the,' q.v.]  
 pái<sup>2</sup> 10/15, 10/16, 10/18, 10/19, 10/20, 20/5 [m. N pl. of *sa* 'this, that, he,' q.v.]  
 páiei [m. N pl. of *saei* '(he) who,' q.v.]  
 páih [3 sg. pret. of *peihan* 'thrive,' q.v.]

**páim<sup>1</sup>** 2/5, 2/9, 3/2, 4/6, 8/8, 15/21, 15/44, 20/11, 20/13, 25/10 [D pl. of *sa<sup>1</sup>* 'the,' q.v.]

**páim<sup>2</sup>** 1/12, 5/7, 18/26, 20/7, 21/8 [D pl. of *sa<sup>2</sup>* 'this, that, he,' q.v.]

**páim<sup>3</sup>** 16/12 [D pl. of *pata<sup>1</sup>* 'the,' q.v.]

**páime<sup>1</sup>** [f. D pl. of *sōei* '(she) who,' q.v.]

**páirh** 3/6, 26/12 [prep., + A] through

**pamma<sup>1</sup>** 2/5, 6/7, 8/7, 20/10, 22/36, 24/45 [D sg. of *sa<sup>1</sup>* 'the,' q.v.]

**pamma<sup>2</sup>** 8/6, 21/1, 21/6, 22/37, 22/38 [D sg. of *sa<sup>2</sup>* 'this, that, he,' q.v.]

**pamma<sup>3</sup>** 1/13, 3/7, 3/8, 4/7, 5/5, 5/8, 24/46, 25/2, 25/8 [D sg. of *pata<sup>1</sup>* 'the,' q.v.]

**pammei<sup>1</sup>** (= *pamma<sup>2</sup>* + *-ei*) 23/12 [D sg. of *saei<sup>2</sup>* '(he) who,' q.v.]

**pammei<sup>2</sup>** (= *pamma<sup>2</sup>* + *-ei*) 20/5, 25/4 [relative pron. functioning as cj.] that

**pan** 2/9, 6/9, 7/1, 9/6, 10/15, 10/16, 11/14, 12/17, 12/20, 12/22, 13/30, 17/42, 17/51, 17/52, 18/29, 19/38, 20/6, 20/10, 20/11, 21/2, 21/5, 21/6, 22/40, 23/25, 24/36, 24/39, 24/41, 24/44, 25/9, 26/11, 26/12, 28/4, 28/11, 28/15 [adv./cj.] then, when (see also *panuh*, *wasub-pan*, *wēsun-uhpan*, *bitjandsuppan*, *diz-uhpan-sat*, *anparub-pan*)

**pana** [A sg. of *sa<sup>1</sup>* 'the,' q.v.]

**panaseiþs ni** 12/19, 12/21 [adv.] no longer

**panð** 18/30 [cj.] if

**þans** [A pl. of *sa<sup>1</sup>* 'the,' q.v.]

**panuh** (= *pan* + *-uh*) 13/28,

17/54, 20/12, 20/13, 22/38 [adv./cj.] (and) then

**þar** [adv.] there

**þarei** (= *þar* + *-ei*) 9/5, 10/15, 25/6 [adv.] where

**þaruh** (= *þar* + *-uh*) 13/27, 13/29, 13/31, 17/52, 20/5, 20/10, 22/37, 25/6, 25/7 [adv.] (and) there, thereupon, therefore

**pata<sup>1</sup>** 4/11, 10/15, 13/31; cf. §3.1 [definite article, n.] the

**páim<sup>3</sup>** 16/12 [D pl.]

**pamma<sup>3</sup>** 1/13, 3/7, 3/8, 4/7, 5/5, 5/8, 24/46, 25/2, 25/8 [D sg.]

**pata<sup>2</sup>** 3/2, 3/4, 3/5, 4/3, 5/3, 7/12, 10/16, 10/19, 10/20, 11/13, 15/46, 15/47, 17/56, 18/30, 23/28, 24/45, 25/5 [A sg.]

**þō<sup>3</sup>** 3/6, 7/6, 16/12, 16/15 [A pl.]

**pata<sup>3</sup>** 7/5, 13/26, 20/9 [demonstrative pron., n.] this, that, it (he, she)

**pata<sup>4</sup>** 6/11, 9/4, 9/7, 18/32, 22/34, 22/38, 27/22 [A sg.] (see also *batuh*)

**þis<sup>3</sup>** 10/17, 16/16, 24/43, 24/46, 25/3 [G sg.] (see also *inuh þis*)

**þize<sup>2</sup>** 3/10, 19/37 [G pl.] (see also *ni karist...*)

**þizei<sup>2</sup>** 21/8 [G sg.] (see also *in þizei*)

**þō<sup>4</sup>** 16/14 [N pl.]

**þō<sup>5</sup>** 16/12, 16/16 [A pl.]

**þatáinei** (= *pata<sup>1</sup>* + *áin* + *-ei*) 5/6, 15/47, 17/50 [adv.] only

**þatei** (= *pata<sup>3</sup>* + *-ei*) 1/12, 4/5, 4/6, 4/7, 8/1, 13/27, 14/18, 14/20, 15/21, 15/22, 15/43,

17/49, 17/53, 18/29, 18/32, 20/13, 21/5, 23/16, 23/22, 24/34, 24/39, 24/46, 25/7, 25/11, 26/10; cf. §14.1 [cj. or relative pron., n.] that, who, which (see also *þei*, *hva þatei*)

**þōei<sup>1</sup>** 16/16 [N pl.]

**þōei<sup>2</sup>** 11/16 [A pl.]

**þatei hábáida táujan** 20/6 what he was to do

**þatuh** (= *pata<sup>4</sup>* + *uh*) 20/6; cf. §14.2 [emphatic demonstrative pron., A sg.] it especially

**þapró** 22/36 [adv.] from there, thence, from then on

**þapróh** (= *þapró* + *-h*) 10/17 [adv.] afterward

**þáu<sup>1</sup>** 14/20 [adv.] than

**þáu<sup>2</sup>** 22/34 [cj.] or

**þáurban\*** cf. §16.2 [pret. pres.] need, be in want

**þáurbup** 18/32, 21/8 [2 pl. pres.]

**þáurneins** [f. (o)] made of thorns

**þáurneina** 23/17 [A sg.]

**þáurnus** [m. (u)] thorn

**þáurnjus** 9/7 [N pl.]

**þáurnuns** 9/7, 10/18 [A pl.]

**þei<sup>1</sup>** (shortened form of *þatei*) 18/26 [relative pron., n.] who

**þei<sup>2</sup>** (shortened form of *þatei*) 20/7, 20/12 [cj.] so that

**þeiþan** [lb] thrive

**þáih** 4/11 [3 sg. pret.]

**þein<sup>1</sup>** 1/9, 13/31 [possessive, n.] thy, thine

**þein<sup>2</sup>** 13/30 [n. A sg.]

**þeina<sup>1</sup>** 1/13, 17/49, 21/3, 21/4, 22/35, 28/18 [f. N sg.]

**þeina<sup>2</sup>** 13/29, 21/6 [f. A sg.]

**þeinái** 21/6 [f. D sg.]

**þeináize** 12/19 [m. G pl.]

**þeinamma<sup>1</sup>** 12/18, 12/21,

19/38 [n. D sg.]

**þeinamma<sup>2</sup>** 21/6 [m. D sg.]

**þeinana** 15/43 [m. A sg.]

**þeinis** 7/5 [m. G sg.]

**þeins** 1/10, 12/19, 12/21, 13/27, 13/30, 13/32, 21/4, 21/6 [m. N sg.]

**þis<sup>1</sup>** 2/8, 7/11, 8/6, 17/49, 24/40 [G sg. of *sa<sup>1</sup>* 'the,' q.v.]

**þis<sup>2</sup>** 15/45 [G sg. of *sa<sup>2</sup>* 'this, that, he,' q.v.]

**þis<sup>3</sup>** 10/17, 16/16, 24/43, 24/46, 25/3 [G sg. of *pata<sup>3</sup>* 'this, that, it,' q.v.] (see also *inuh þis*)

**þis dagis afarsabbatē** 25/2 [adv. phr.] on the first day of the week

**þislvah þei** cf. §20.2b [indef. pron., n.] whatsoever

**þislvazuh saei** cf. §20.2a [indef. pron., m.] whoever

**þiuda** 22/35 [f. (ā)] people, nation (pl. = 'Gentiles')

**þiudō** 15/46, 21/7 [G pl.]

**þiudōs** 18/32 [N pl.]

**þiudan<sup>1</sup>** 2/10, 22/39, 23/12 [A sg. of *þiudans* 'king,' q.v.]

**þiudan<sup>2</sup>** 23/18 [Voc. sg. of *þiudans* 'king,' q.v.]

**þiudanam** [D pl. of *þiudans* 'king,' q.v.]

**þiudanē** [G pl. of *þiudans* 'king,' q.v.]

**þiudangardi** 1/13, 22/36 [f. (jā)] kingdom

**þiudangardja** 6/10 [A sg.]

**þiudangardjai** 14/19, 14/20 [D sg.]

**þiudangardjō** 6/9, 6/10 [G pl.]

**þiudangardjōs<sup>1</sup>** 6/9 [A pl.]

**þiudangardjōs<sup>2</sup>** 24/43 [G sg.]

**þiudans** 2/7, 2/14, 3/3, 7/8, 22/33,

- 22/37, 23/26 [m. (o)] king  
**piudan**<sup>1</sup> 2/10, 22/39, 23/12 [A sg.]  
**piudan**<sup>2</sup> 23/18 [Voc. sg.]  
**piudanam** 3/2 [D pl.]  
**piudanē** 2/7, 2/13, 2/14 [G pl.]  
**piudanis** 2/1 [G sg.]  
**piudanōs** 2/12, 2/14 [N pl.]  
**piudinassus** 1/10 [m. (u)] reign, principality  
**piudō** [G pl. of *piuda*, q.v.]  
 Gentiles  
**piudōs** [N pl. of *piuda*, q.v.] Gentiles  
**pius**\* [m. (wo)] servant  
**piwōs** 2/13 [N pl.]  
**piuþjan** [i] bless  
**piuþjáiþ** 15/44 [2 pl. pres.]  
**piwi** cf. §6.3 [f. (a)] handmaid  
**pizái**<sup>1</sup> 6/4, 6/6, 6/11, 8/6, 23/15, 23/20, 25/9 [D sg. of *sō*<sup>1</sup> 'the', q.v.]  
**pizái**<sup>2</sup> p. xvii, 10/20 [D sg. of *sō*<sup>2</sup> 'this, that, she,' q.v.]  
**pizáiei** (= *pizái* + *-ei*) [G pl. of *sōei* (she) who, which, that,' q.v.]  
**pizé**<sup>1</sup> 2/13, 14/20, 18/29, 20/8, 20/11, 24/35 [G pl. of *sa*<sup>2</sup> 'this, that, he,' q.v.]  
**pizé**<sup>2</sup> 3/10, 19/37 [G pl. of *pa-ta*<sup>2</sup> 'this, that, it,' q.v.] (see also *ni karist*...)  
**pizei**<sup>1</sup> 2/10, 16/12, 17/41 [G sg. of *sa*<sup>2</sup> 'this, that, he,' q.v.]  
**pizei**<sup>2</sup> 21/8 [G sg. of *pa-ta*<sup>2</sup> 'this, that, it,' q.v.] (see also in *pizei*)  
**pizō**<sup>1</sup> 6/10, 14/19 [G pl. of *sō*<sup>1</sup> 'the,' q.v.]  
**pizō**<sup>2</sup> 26/13 [G pl. of *sō*<sup>2</sup> 'this, that, she,' q.v.]  
**pizōs**<sup>1</sup> 17/51, 27/19, 27/30 [G sg. of *sō*<sup>1</sup> 'the,' q.v.]  
**pizōs**<sup>2</sup> 10/19 [G sg. of *sō*<sup>2</sup> 'this, that, she,' q.v.]  
**pluhan** [II] flee  
**pluhun** 3/8 [3 pl. pret.]  
**pluh** 3/7 [2 sg. imper.]  
**pluhip**<sup>1</sup> 16/12 [3 sg. pres.]  
**pluhip**<sup>2</sup> 5/7 [2 pl. imper.]  
**pō**<sup>1</sup> 6/2, 6/10, 8/9, 8/10, 12/22, 27/24 [A sg. of *sō*<sup>1</sup> 'the,' q.v.]  
**pō**<sup>2</sup> 17/52 [A sg. of *sō*<sup>2</sup> 'this, that, she,' q.v.]  
**pō**<sup>3</sup> 3/6, 7/6, 16/12, 16/15 [A pl. of *pa-ta*<sup>1</sup> 'the,' q.v.]  
**pō**<sup>4</sup> 16/14 [N pl. of *pa-ta*<sup>2</sup> 'this, that, it,' q.v.]  
**pō**<sup>5</sup> 16/12, 16/16 [A pl. of *pa-ta*<sup>3</sup> 'this, that, it,' q.v.]  
**pōei**<sup>1</sup> 16/16 [N pl. of *pa-tei* 'that, who, which,' q.v.]  
**pōei**<sup>2</sup> 11/16 [A pl. of *pa-tei* 'that, who, which,' q.v.]  
**pōs**<sup>1</sup> 6/9, 20/12 [A pl. of *sō*<sup>1</sup> 'the,' q.v.]  
**pōs**<sup>2</sup> 26/13 [N pl. of *sō*<sup>1</sup> 'the,' q.v.]  
**pōs**<sup>3</sup> 23/24 [A pl. of *sō*<sup>2</sup> 'this, that, she,' q.v.]  
**pōzei** (= *pōs* + *-ei*) [N pl. of *sōei* (she) who,' q.v.]  
**pragiands** 12/20, 24/36 [pres. part., m., of *pragjan*, i] rushing, running  
**preihan** [I] crowd, press upon  
**prahun** 17/42 [3 pl. pret.]  
**preis**\* cf. §20.1 [num.] three  
**prins** 4/6, 4/8 [m. A pl.]  
**pridjō** 23/25 [num., f.] third.  
**prins** [m. A pl. of *preis* 'three,' q.v.]  
**pu** 1/9, 13/31, 21/6, 22/33, 22/34, 22/37; cf. §13.3 [personal pron.] thou  
**izwara** 18/27, 21/1 [G pl.]  
**izwis**<sup>1</sup> 14/18, 14/20, 15/22, 18/25, 18/29, 19/33, 19/41,

- 21/2, 21/5, 22/39, 25/7 [D pl.]  
**izwis**<sup>2</sup> 15/44, 15/46, 18/30, 19/40 [A pl.]  
**jus** 15/48, 18/26, 21/8 [N pl.]  
**þuk** 21/3, 22/35 [A sg.]  
**þus** 13/29, 21/2, 21/4, 21/6, 22/34, 28/16, 28/19 [D sg.]  
**þugkjan** cf. §17.2 [i] seem  
**þugkeip** 21/7 [3 sg. pres.]  
**þuk** [A sg. of *þu* 'thou,' q.v.]  
**þulan** [iii] endure, bear  
**þuláiþ** 26/7 [3 sg. pres.]  
**þus** [D sg. of *þu* 'thou,' q.v.]  
**þūsundi** [f. (jā)] thousand  
**þūsundjōs** 20/10 [N pl.]  
**þuthaurnjandō** 26/1 [pres. part., n., of *þuthaurnjan*, i] sounding, trumpeting  
**þwiniama** [m.] incense (from Gk. *θύμαγμα*)  
**þwiniamins** 28/10, 28/13 [G sg.]  
 -u 15/46, 15/47, 18/25, 18/26 (*niu*); 22/34 (*abu*); 22/39 (*wileidu*); 24/36 (*qimānu*) [interrog. clitic]  
**ubils** cf. §18.1 [m. (o)] evil  
**ubil** 26/5 [A sg.]  
**ubilans** 15/45 [A pl.]  
**ubilin** 1/13 [D sg.]  
**ubilis** 23/14 [G sg.]  
**ubilwaŕdjan** 19/39 [i: + D] speak evil of  
**uf** 27/6 [prep., + D, or + A in other texts] under, below, in the reign of  
**ufar** 18/26, 18/32 [prep., + D] over, above, beyond  
**ufarassus** [m. (u)] abundance, crowd  
**ufarassau** 12/17 [D sg.]  
**ufargagan** [VII] transgress  
**ufariddja** 13/29 [1 sg. pret.]  
**ufarmēli** 23/26 [n. (jo)] superscription  
**ufarmēliþ** 23/26 [past part., n., of *ufarmēljan*, i] written above  
**ufarsteigan** [I] mount up  
**ufarstigan** 9/7 [3 pl. pret.]  
**ufblēsan** [VII] puff up  
**ufblē sada** 26/4 [3 sg. pass. pres.]  
**ufbrann** [3 sg. pret. of *ufbrinnan* 'scorch,' q.v.]  
**ufbrikan** [IV: + D] reject  
**ufbrak** 7/10 [3 sg. pret.]  
**ufbrinnan** [III] scorch  
**ufbrann** 9/6 [3 sg. pret.]  
**ufhāusjan** [i: + D] listen to, obey  
**ufhāuseip** 18/24 [3 sg. pres.]  
**ufkunnan** [iii] know, recognize  
**ufkunna** 26/12 [1 sg. pres.]  
**ufkunnada** 26/12 [1 sg. pres. pass.]  
**ufsneipan** [I] slay  
**ufsnāist** 13/30 [2 sg. pret.]  
**ufsneiþ** 12/23 [2 pl. pres.]  
 -uh [clitic] and (in *frahuh*, *hvarjizuh*, *hazuh*, *inuþ þis*, *namuh*, *nauþpanuh*, *qāþuh*, *qīþiduh*, *qīþuh*, *sahvazuh saei*, *panuh*, *paruh*, *þatuh*, *wātuh*, and *wasuh*)  
 -uhu (see *anþarubþan*, *bidjandansubþan*, *dizuhþan-sat*, *wasubþan*, *wēsunuþþan*)  
**unbrūks** [m. (i/jo)] useless  
**unbrūkjái** 27/4 [N pl.]  
**und** 3/5, 14/18, 24/33 [prep., + A] up to, until  
**und dalap** 24/38 [adv. phr.] to the bottom

- undgreipan [I] seize  
 undgripun 23/21 [3 pl. pret.]
- undrinnan [III] fall to one's share
- undrinnái 11/12 [3 sg. pres. opt.]
- unhulþó [f. (n)] unclean spirit, evil spirit  
 unhulþón<sup>1</sup> 8/5 [A sg.]  
 unhulþón<sup>2</sup> 8/6 [D sg.]  
 un hulþóns 8/12, 19/38, 25/9 [A pl.]
- unkarja cf. §10.4 [Substantive, m. (n)] careless (one), careless person  
 unkarjans 10/15 [N pl.]
- uns<sup>1</sup> 1/11, 1/12 [D pl. of *ik 'I'*, q.v.]
- uns<sup>2</sup> 1/13, 19/38, 27/18 [A pl. of *ik 'I'*, q.v.]
- unsar 1/9 [possessive, m.] ours, ours  
 unsarái 27/14 [f. D sg.]  
 unsaráim 1/12 [m. D pl.]  
 unsarana 1/11 [m. A sg.]
- unsibjís\* [m. (o)] wicked  
 unsibjám 23/28 [D pl.]
- unsis<sup>1</sup> 25/3 [D pl. of *ik 'I'*, q.v.]
- unsis<sup>2</sup> 19/38 [A pl. of *ik 'I'*, q.v.]
- unté 1/13, 2/14, 3/3, 3/6, 3/10, 4/3, 5/6, 6/3, 6/10, 7/3, 9/6, 12/24, 13/27, 13/32, 15/45, 16/13, 17/42, 17/52, 19/38, 19/40, 19/41, 21/5, 24/42, 28/1 [cj.] for, because, until
- unté allata wairþiþ 14/18 until everything is fulfilled
- unté jabái... aþþá 18/24 for either... or
- unwáhs [n. (o)] blameless  
 unwáha 28/1 [N pl.]
- urráís [3 sg. pret. of *urrisan* 'arise,' q.v.]
- urráisan [i] raise, rouse  
 urráísida 8/10 [3 sg. pret.]
- urrann [3 sg. pret. of *urrinnan* 'go forth, spring up, rise, go out,' q.v.]
- urrannjan [i] cause to come forth or rise  
 urranneip 15/45 [3 sg. pres.]
- urrisan [I] arise  
 urráís 25/6 [3 sg. pret.]  
 urreis 17/54 [2 sg. imper.]
- urrinnan [III] go forth, spring up, rise, go out  
 urrann 9/3, 9/5 [3 sg. pret.] (see also *hláuts imma...*)
- urrinnandó 9/8 [pres. part., n., of *urrinnan*] going forth, springing up, rising, going out
- urrinnandin 9/6, 25/2 [f. D sg.]
- us 2/4, 3/7, 3/8, 6/4, 6/11, 8/6, 8/7, 20/13, 22/36, 24/46 [prep., +D] out of, from
- us dáilái 26/10, 26/12 [adv. phr.] in part
- usbaúhtédun [3 pl. pret. of *usbugjan* 'buy,' q.v.]
- usbeisneiga 26/4 [f. (o)] long-suffering
- usbliggwands 23/15 [pres. part., m., of *usbliggwan*, III] scourging
- usbugjan [i] buy  
 usbaúhtédun 25/1 [3 pl. pret.]
- usbugjands 24/46 [pres. part., m., of *usbugjan*] buying
- usdáuðjan [i] strive  
 usdáuðedeina 22/36 [3 pl. pret. opt.]
- usdreibands 17/54 [pres. part., m., of *usdreiban*, I] putting out, driving out  
 usdreibandan 19/38 [m.

- A sg.]
- usfilmei 25/8 [f. (n)] amazement
- usfulljan 14/17 [i] fulfill
- usfullnan [iv] be fulfilled
- usfullnóða 23/28 [3 sg. pret.]
- usgaggan [VII] go out, go forth, go away  
 usgagg 8/6 [2 sg. imper.]  
 usiddja 8/7 [3 sg. pret.]
- usgaggands 13/28 [pres. part., m., of *usgaggan*] going out, going forth, going away  
 usgaggandeina 25/8 [f. N pl.]
- usgeisnan [iv] be amazed  
 usgeisnóðédun 17/56, 25/5 [3 pl. pret.]
- usgiban [V] reward, give out, restore  
 usgibiþ 21/4, 21/6 [3 sg. pres.]
- ushafjan [VI] lift up  
 ushóf 20/5 [3 sg. pret.]
- ushramiþs 23/15 [past part., m., of *ushramjan*] crucified
- ushramidan 25/6 [A sg.]
- ushramjan [i] crucify  
 ushramei 23/13, 23/14 [2 sg. imper.]  
 ushramideina 23/20 [3 pl. pret. opt.]  
 ushramidédun 23/25, 23/27 [3 pl. pret.]
- ushramjandans 23/24 [pres. part., m., of *ushramjan*] crucifying
- usiddja [3 sg. pret. of *usgaggan* 'go out, go forth, go away,' q.v.]
- usleiþan [I] pass away  
 usleiþiþ 14/18 [3 sg. pres.]
- usliþa [substantive] a paralytic  
 usliþan 8/12 [m. A sg.]
- usluneins\* [f. (i/á)] redemption  
 uslunein 27/21 [A sg.]
- usniman [IV] take away  
 usnam 8/12 [3 sg. pret.]  
 usnimip 10/15 [3 sg. pres.]
- usnimands 24/46 [pres. part., m., of *usniman*] taking away
- usqiman 3/4, 3/5, 3/6, 7/6 [IV] kill
- usstandan [VI] rise up  
 usstandands 3/7, 12/18, 12/20, 25/9 [pres. part., m., of *usstandan*, VI] rising up
- usstiuriba 11/13 [adv.] riotously
- ustaúhan 26/10 [past part., n., of *ustiuhan*] led out, fulfilled, perfected  
 ustaúhana 27/24 [f. N sg.]  
 ustaúhans 4/3 [m. N sg.]
- ustiuhan [IIb] lead out, fulfill, perfect  
 ustaúhun 4/2, 23/30 [3 pl. pret.]
- usþriutandans 15/44 [pres. part., m. A pl., of *usþriutan*, II] abusing, troubling
- uswaifran [III] cast out, reject  
 uswarp 8/12, 25/9 [3 sg. pret.]
- uswandjan [i] turn aside, go astray  
 uswandidédun 27/3 [3 pl. pret.]
- uswindandans 23/17 [pres. part., m. N pl., of *uswindan*, III] plaiting, weaving
- út 8/6, 8/7, 13/28, 17/54, 22/38 [adv.] out, forth
- úta (or *uta*) 28/10 [adv.] outside
- uzanan\* [VI] expire  
 uzón [substantive] a paralytic  
 uzón 24/37, 24/39 [3 sg. pret.]



- wahsjan [VI] grow, increase  
 wahsjand 18/28 [3 pl. pres.]  
 wahsjandō 9/8 [pres. part., n., of  
 wahsjan] growing, increasing  
 wahstus [m. (u)] growth, size  
 wahstu 18/27 [A sg.]  
 waidédjā 22/40 [m. (n)] evil-  
 doer, criminal, robber  
 waidédjans 23/27 [A pl.]  
 waihsta [m. (n)] corner  
 wafhstam 21/5 [D pl.]  
 waiht (see *ni waiht*)  
 waihtái ni 20/12 [D sg.] noth-  
 ing (literally "in nothing")  
 waihts 26/2 [f. (i/ri)] thing  
 waiht 25/8 [A sg.] (see  
 also *ni waiht bōtōs...*)  
 wáila (? *wáila*) 12/23, 13/32  
 [adv.] well  
 wáila táujáip 15/44 do good  
 wair 17/41, 26/11 [m. (o)] man  
 wairōs 2/10, 20/10 [N pl.]  
 wairpandans 23/24 [pres. part.,  
 m., of *wairpan*, III] throwing,  
 casting  
 wairpan 8/3, 11/14, 27/26; cf.  
 §§4.2, 24.1 [IIIb] become,  
 be, happen  
 wairpái 1/10, 6/7 [3 sg.  
 pres. opt.]  
 wairpáip 15/45 [2 pl. pres.  
 opt.]  
 wairband 16/16 [3 pl. pres.]  
 wairpíp 10/19, 14/20, 28/20  
 [3 sg. pres.] (see also *sku-  
 la wairpíp, untē allata...*)  
 warp<sup>1</sup> 26/1, 26/11 [1 sg.  
 pret.]  
 warp<sup>2</sup> 4/1, 4/3, 4/6, 6/6,  
 7/1, 9/4, 11/14, 12/24,  
 13/28, 13/32, 24/33, 25/11,  
 28/4 [3 sg. pret.] (see  
 also *warp... in siunai*)  
 waurpūn 20/12, 27/5 [3 pl.

pret.]

- wairps 12/19, 12/21 [m. (o)]  
 worthy  
 wáit<sup>1</sup> 26/12 [1 sg. pres. of *witan*  
 'know, possess knowledge,' q.v.]  
 wáit<sup>2</sup> 21/8 [3 sg. pres. of *witan*  
 'know, possess knowledge,' q.v.]  
 wáitei 22/35 [adv.] perhaps  
 wáituh (= *wáit + uh*) 18/32 and  
 (he) knows  
 waldufni cf. §3.3 [n. (jo)] au-  
 thority  
 waldufneis 3/5 [G sg.]  
 waldufnja 8/8 [D sg.]  
 wann [3 sg. pret. of *winnan* 'sor-  
 row,' q.v.]  
 warjan [i + D] forbid  
 waridēdum 19/38 [1 pl.  
 pret.]  
 warjit 19/39 [2 pl. imper.]  
 warp<sup>1</sup> 26/1, 26/11 [1 sg. pret.  
 of *wairpan* 'become, be, happen,'  
 q.v.]  
 warp<sup>2</sup> 4/1, 4/3, 4/6, 6/6, 7/1, 9/4,  
 11/14, 12/24, 13/28, 13/32,  
 24/33, 25/11, 28/4 [3 sg.  
 pret. of *wairpan* 'become, be,  
 happen,' q.v.]  
 warp... in siunai 28/11 [verb  
 phr.] appeared, came into  
 sight  
 was<sup>1</sup> 26/11 [1 sg. pret. of *wisan*  
 'be,' q.v.]  
 was<sup>2</sup> 2/14, 3/1, 3/10, 4/5, 4/6,  
 5/6, 5/8, 5/9, 6/1, 6/3, 6/4, 6/6,  
 6/8, 6/10, 7/3, 8/1, 8/5, 12/24,  
 13/32, 17/41, 22/40, 23/26,  
 23/28, 24/39, 24/40, 24/41,  
 24/42, 24/43, 24/46, 25/4,  
 28/2, 28/9 [3 sg. pret. of *wisan*  
 'be,' q.v.] (see also *ni kara...*,  
*wasuh, wasub-pan*)  
 was imma 17/42 he had  
 wasjan [i] clothe, dress

- wasjáima 18/31 [1 pl. pres.  
 opt.]  
 wasjáip 18/25 [2 pl. pres.  
 opt.]  
 wasjip 18/30 [3 sg. pres.]  
 wast [2 sg. pret. of *wisan* 'be,'  
 q.v.]  
 wasti\* [f. (jā)] garment  
 wastja 12/22 [A sg.]  
 wastjai 25/5 [D sg.]  
 wastjōm 18/25, 23/20 [D  
 pl.]  
 wastjōs 18/25, 23/24 [A pl.]  
 wasuh (= *was + uh*) 20/10, 23/25  
 and there was or and he was  
 wasub-pan (= *was + uh + pan*)  
 13/25 and (he) was... then  
 watō cf. §8.1 [n. (n)] water  
 wafins 19/41 [G sg.]  
 waurd<sup>1</sup> 10/15; cf. §3.1 [n. (o)]  
 word  
 waurd<sup>2</sup> 5/1, 5/3, 10/14,  
 10/15, 10/16, 10/18, 10/19,  
 10/20 [A sg.]  
 waurda<sup>1</sup> 3/3 [D sg.]  
 waurda<sup>2</sup> 5/5, 7/6 [A pl.]  
 waurdis 10/17 [G sg.]  
 waurkjan cf. §17.2 [i] work,  
 make, prepare, arrange  
 waurhta 7/7 [3 sg. pret.]  
 waurkeip 20/10 [2 pl. im-  
 per.] (see also *raihtōs*  
*waurkeip*)  
 waurts [f. (i)] root  
 waurtins 9/6, 10/17 [A pl.]  
 waurpanamma 24/42 [past part.,  
 n. D sg., of *wairpan*] become  
 waurpanō 17/56 [past part., n.  
 A sg., of *wairpan*] happened  
 waurpūn [3 pl. pret. of *wairpan*  
 'be, become, happen,' q.v.]  
 weihnan [iv] be hallowed  
 weihnai 1/9 [3 sg. pres.  
 opt.]
- wein [n. (o)] wine  
 wein 23/23 [A sg.]  
 weis [N pl. of *ik 'I*, q.v.]  
 weitwōdjan [i] testify  
 weitwōdjau 22/37 [1 sg.  
 pres. opt.]  
 wēnjan [i] hope, expect  
 wēneip 26/7 [3 sg. pres.]  
 wēns 26/13 [f. (i)] hope  
 wēsi [3 sg. pret. opt. of *wisan*  
 'be,' q.v.]  
 wēsjaū [1 sg. pret. opt. of *wisan*  
 'be,' q.v.]  
 wēsūn [3 pl. pret. of *wisan* 'be,'  
 q.v.]  
 wēsūnuppan (= *wēsūn + uh + pan*)  
 24/40 and (there) were then  
 wigs [m. (o)] way, road, journey  
 wig 2/10, 4/3, 9/4, 10/15  
 [A sg.]  
 wiga 19/33 [D sg.]  
 wigam 3/10 [D pl.]  
 wikō [f. (n)] week  
 wikōn 28/5 [D sg.]  
 wilda [3 sg. pres. of *wiljan* 'will,  
 desire,' q.v.]  
 wildēdi [3 sg. pret. opt. of *wiljan*  
 'will, desire,' q.v.]  
 wildēdum [3 pl. pret. opt. of  
*wiljan* 'will, desire,' q.v.]  
 wileidu (= *wileip + u*) 22/39 do  
 you wish?  
 wileip [2 pl. pres. of *wiljan* 'will,  
 desire,' q.v.]  
 wili [3 sg. pres. of *wiljan* 'will,  
 desire,' q.v.]  
 wilja 1/10 [m. (n)] will  
 wiljan cf. §19.1 will, wish, be  
 willing, desire  
 wilda 3/4, 3/6, 7/6, 13/28  
 [3 sg. pret.]  
 wildēdi [3 sg. pret. opt.]  
 (see *his wildēdi*)  
 wildēdum 20/11 [3 pl. pret.]

opt.]  
**wileip** 23/12 [2 pl. pres.]  
 (see also *wileidu*)  
**wili** 19/35 [3 sg. pres.]  
**wiljands** 23/15 [pres. part., m.,  
 of *wiljan*] wishing, desiring  
**winnan** [IIIa] sorrow  
**wann** 4/5 [3 sg. pret.]  
**wunnum** 4/8 [1 pl. pret.]  
**wunnuþ** 4/9 [2 pl. pret.]  
**wintrus** [m. (w)] winter, year  
 (see *twalibwintrus*)  
**wintriwē** 17/42 [G pl.]  
**wipja** [f. (jā)] crown  
**wipja** 23/17 [A sg.]  
**wisan** 4/3, 4/10, 12/24, 13/32,  
 19/35; cf. §§13.1, 16.1 [Va]  
 be (homographic with *wisan* [V]  
 'feast')  
**im** 12/19, 12/21,  
 16/11, 16/14,  
 22/35, 22/37,  
 26/2 [1 sg. pres.]  
**is**<sup>3</sup> 13/32, 22/33 [2 sg.  
 pres.]  
**ist** 1/13, 2/6, 2/7, 5/9,  
 7/5, 13/31, 15/21,  
 15/43, 15/48, 16/13,  
 18/25, 19/39, 19/40,  
 20/9, 22/37, 22/38,  
 22/39, 23/16, 23/22,  
 24/34, 24/42, 25/4,  
 26/4, 26/10, 27/28, 28/17  
 [3 sg. pres.] (see also *nist*)  
**sijai** 19/35, 21/4 [3 sg. pres.  
 opt.]  
**sijāima** 1/12 [1 pl. pres. opt.]  
**sijāiþ** 15/48, 21/5 [2 pl.  
 pres. opt.]  
**sijup** 18/26, 19/41 [2 pl.  
 pres.]  
**sind** 10/15, 10/16, 10/17,  
 10/18, 10/20, 16/12, 16/16,  
 20/7 [3 pl. pres.]

**was**<sup>1</sup> 26/11 [1 sg. pret.]  
**was**<sup>2</sup> 2/14, 3/1, 3/10, 4/5,  
 4/6, 5/6, 5/8, 5/9, 6/1, 6/3,  
 6/4, 6/6, 6/8, 6/10, 7/3,  
 8/1, 8/5, 12/24, 13/32,  
 17/41, 22/40, 23/26, 23/28,  
 24/39, 24/40, 24/41,  
 24/42, 24/43, 24/46, 25/4,  
 28/2, 28/9 [3 sg. pret.]  
 (see also *wasuh*, *wasuþþan*,  
*was imma*, *ni kara*...)  
**wast** 13/31 [2 sg. pret.]  
**wēsi** 3/3, 5/5, 13/26, 19/34,  
 22/36, 23/15, 24/47 [3  
 sg. pret. opt.]  
**wēsjaú** 22/36 [1 sg. pret.  
 opt.]  
**wēsun** 2/3, 3/9, 3/10, 5/3,  
 6/2, 8/2, 28/3 [3 pl. pret.]  
 (see also *wēsunuþþan*)  
**wisam** 12/23 [1 pl. pres.]  
**wisands** 27/16 [pres. part., m.,  
 of *wisan*] being  
**wisandam** [m. D pl.] (see  
*mip imma wisandam*)  
**wisandan** 12/20 [m. A sg.]  
**wisandō** 11/13, 18/30 [n.  
 A sg.]  
**wissa** [1 sg. pret. of *witan* 'know',  
 q.v.]  
**witan** cf. §16.2 [pret. pres.]  
 know, possess knowledge  
**wáit**<sup>1</sup> 26/12 [1 sg. pres.]  
**wáit**<sup>2</sup> 21/8 [3 sg. pres.]  
 (see also *wáituh*)  
**wissa** 20/6 [3 sg. pret.]  
**witi** 21/3 [3 sg. pres. opt.]  
**witjáu** 26/2 [1 sg. pres.  
 opt.]  
**witōþ** cf. §3.1 [n. (o)] law  
**witōða** 3/5, 4/2, 14/18 [D  
 sg.]  
**witōdis** 4/4 [G sg.]  
**witōþ** 14/17 [A sg.]

**wipra** 10/15, 19/40 [prep., + A]  
 against, near, beside, by (see  
 also *andwairþi wipra andwairþi*)  
**wiprus** 5/9, 27/28 [m. (w)]  
 lamb  
**wōþjan** [i] call, cry out, crow  
**wōþeip** 24/35 [3 sg. pres.]  
**wōþida** 17/54, 22/33, 24/34  
 [3 sg. pret.]  
**wōþjandins** 6/3 [pres. part., m.  
 G sg., of *wōþjan*] of one crying  
**wrakja** 10/17 [f. (jā)] persecu-  
 tion  
**wrikandans** 15/44 [pres. part.,  
 m. A pl., of *wrikan*, V] perse-  
 cuting  
**wulfs** 16/12 [m. (o)] wolf  
**wulf** 16/12 [A sg.]

**wulþáu** [D sg. of *wulþus* 'splen-  
 dor, glory', q.v.]  
**wulþriza** [adj.] (comparative of  
*wulþrs*) more valuable  
**wulþrizans** 18/26 [m. N pl.]  
**wulþus** 1/13 [m. (w)] splendor,  
 glory  
**wulþáu** 18/29 [D sg.]  
**wunnum** [1 pl. pret. of *winnan*  
 'sorrow', q.v.]  
**wunnuþ** [2 pl. pret. of *winnan*  
 'sorrow', q.v.]  
**Xristus** 2/6, 5/5 [m. (w)] Christ  
**Xristáus** 19/41 [G sg.]  
**Zakarias** 28/14 [m.] Zachariah  
**Zakaria** 28/26 [Voc. sg.]

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